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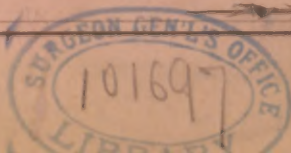
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Emanuel Zeus Franklin, Ph. D., M. D.,

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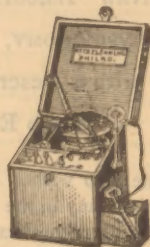
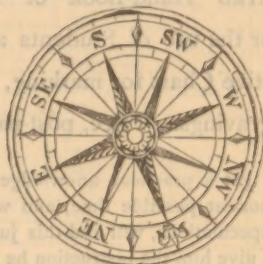
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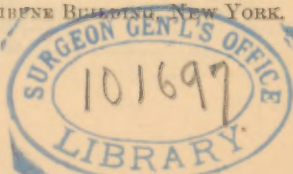
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GOVERNING-GENUS.

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PREFACE.



GALL.



SPURZHEIM.



COMBE.

THE TRIUNE PHRENO-PHILOSOPHERS.

A NEW SYSTEM OF PHRENO-PHYSIOGNOMY, AND MANY NEWLY-DISCOVERED PHRENO-ORGANS.

HAVING devoted more than twelve years to investigation, travel, observation and inquiry, as a student of the Science of Mind, this system is the result. I ask that it be examined thoroughly. Let not friendship favor it, nor charity spare its faults; but let the keen edge of truthful criticism lay bare its defects with remorseless justice; error deserves no friends, and truth can safely bid defiance to all its enemies. I have no selfish wish to propagate doctrines, merely because they are my own. No one can be more eager to worship in the temple of truth, no one more desirous to sacrifice his own egotism at her shrine.

All human performances are necessarily imperfect; but I doubt whether in the whole round of the sciences anything more beautifully systematic can be found, than is exhibited in the arrangement of the Phreno-organs as thus set forth.

The study of human nature, has, in all ages, been deemed of the very first importance, and called into vigorous action the master minds of every civilized nation. But the numerous systems that have been successively produced and abandoned, afford sufficient evidence that the great fundamental principles of human nature have never been discovered. Some philosophers had shut themselves in their closets, and endeavored, by reflecting upon the operations of their own minds, to frame a system of mental philosophy which would apply to all mankind. But the result was that they only acquired an imperfect history of a few of their own mental powers, while they remained in total ignorance of the causes which produce the great diversity of human character.

Others have endeavored to acquire a knowledge of man by traveling, and mingling with all classes and conditions of the human race. These were more successful; but however much knowledge might, by the experience of a whole life, be acquired in this manner, it necessarily died with the individual, as it was of such a nature that it could not be communicated.

Anatomical investigation is a method of studying human nature; but, although this leads to more correct conceptions in regard to the functions of the body, it sheds no light upon the operations of the mind. The study of Physiognomy, is another method; it has been pursued since the days of Aristotle, Theophrastus and Zopyrus, among the ancients, to the attempts of Camper and Lavater of our own day; but the real success which has attended the labors of phy-

siognomists, is really owing to their approximation to the great truths of Phrenology though they were utterly ignorant of this science. By examining the work of Camper and Lavater, it will be found that the few useful truths which they contain are based upon the principles explained in this work.

The foundation of Phrenological science was laid by the discoveries of F. S. Gall, a native of Germany, who was born March 9th, 1757. His attention was first directed to the subject while a school boy, from noticing the singular circumstance that those boys who committed the words of their lessons to memory with the greatest ease, had prominent eyes. He next observed that those who excelled in the memory of places, had a peculiar prominence upon the forehead. After leaving the University, he commenced the practice of medicine. He was now a man of science—his very profession led him to study human nature in connection with the human constitution—and he began to reflect—“If the prominence of one part of the head indicates one talent, and the prominence of another part indicates another, may not all the talents and dispositions of men be indicated by the development of different parts of the head?” The suggestion seemed plausible. He accordingly, having vainly examined all the authors on mental philosophy, began the observation of heads of peculiar characters. He was successful, even beyond his most ardent hopes; for he soon discovered external indications of talents for painting, poetry, and the mechanic arts, besides several of the moral and animal propensities. Gall's first publication on the subject was in 1798. He very naturally failed to give system to the facts which he had discovered; and the names which he gave to the organs were unphilosophical. In 1801, fortunately for the science, John Gasper Spurzheim, also a German, became a pupil of Gall, and in 1804 was admitted as his partner.

In 1802, the lectures of Dr. Gall at Vienna, which had continued for five years, were prohibited by order of the government, obtained through the influence of the clergy. In 1805, Gall and Spurzheim left Vienna, and traveled to some of the other cities of Europe, lecturing upon and disseminating their doctrines. In 1807, Gall arrived at Paris, and remained there until his death, which took place in 1828.

Spurzheim dissolved his partnership with Gall in 1813, and in 1814 visited Great Britain, lecturing in the principal cities.

In 1817, he returned to Paris. In 1824, the lectures of Gall and Spurzheim at Paris were prohibited by an order of the government. Spurzheim again visited Great Britain in 1825, where he afterwards spent most of his time until June 20, 1832, when he sailed from Havre, and arrived at New York, August 4. He remained in New York until the 11th, when he proceeded to New Haven. On the 16th he left for Hartford, and from that city he went to Boston, where he arrived on the 20th. He gave a course of lectures in Boston, and another at Cambridge. This was the last labor of Spurzheim in the cause of science. A slow, continued fever, not at first considered dangerous, finally proved fatal, and he died at Boston, Nov. 10, 1832.

No man was ever more sincerely lamented. The most distinguished tokens of love and regard were extended to him while living, and the highest testimonials of grateful reverence followed him to the grave. His beautiful monument at Mount Auburn, is but an emblem of the pure affection with which his memory is cherished. The marble may perish, and the place of burial be forgotten,

but the names of Gall and Spurzheim are immortal. They must always be associated with principles that will be known and appreciated while science has a temple or a devotee on the earth.

Dr. Gall laid the foundation of Phrenological science by discovering that where the skull protruded in a peculiar manner, the character and talents of the individual were indicated by the protrusion.

Upon a careful examination, he ascertained that the protrusions of the skull were generally caused by developments of portions of the brain immediately beneath; these portions he called Organs. His examinations of the brain led him to the important fact, that its principal internal parts are constituted of fibers extending from the circumference of the brain to the central medulla oblongata, and that these fibers were crossed by others which proceeded in an opposite direction. Dr. Gall took a profound view of the subject, and conceived that, in consequence of his discoveries a great revolution must take place in the science of the mind. He proceeded to learn the truth by observations made upon animals and men—upon the living and the dead—upon sculptured busts and painted portraits; and after a whole life spent in laborious researches, with the assistance of his distinguished pupil, Dr. Spurzheim, he succeeded in placing the science upon a solid and enduring basis. It had imperfections—it was mingled with error—a part only of the truth was known, but enough was disclosed to show that all previous systems were false, and that the right path had at length been discovered. No one was more sensible than Dr. Gall himself, that the science was imperfect. He did not attempt to arrange and classify the organs upon any philosophical plan, for he had not obtained a sufficient number of facts. He was not a friend to new theories and schemes, the results of mere human ingenuity, but labored with incredible patience and industry to discover the laws which the Almighty had ordained to regulate the science of mind; and he continually insisted that carefully observed facts are the only sure elements of science, and the only reliable indications of the natural laws which God has established in the constitution of man.

Dr. Spurzheim attempted to systematize the discoveries of Gall and himself, and to reduce them to a science. He divided the organs into two grand divisions, one of which he denominated the Intellectual faculties—they are located in the forehead. The other grand division he denominated the Affective faculties. He sub-divided the Affective faculties into Animal Propensities and Moral Sentiments, and ascribed certain peculiar emotions to the moral sentiments, (located in the upper part of the head) which he supposed that the animal propensities (in the lower part of the head,) did not possess.

Nearly all the phrenological writers, (in our language at least) have agreed with Spurzheim in his arrangement and sub-divisions. (See cuts.)

The mantle of Gall and Spurzheim rested upon the immortal Combe who became the great moral phreno-philosopher of his age.

In Europe there are some indications that Phrenology will be permanently established upon the institutions of learning. I understand that Dr. Robertson, of Paris, has, by his will, left \$60,000 to the Edinburgh Phrenological Society, and I have also been informed that a Professorship of Phrenology has been established in one of the Universities of Scotland. In this country a conviction is settling in the minds of all educated and thinking men that the principles and leading facts of phrenology are true.

Introduction.

THIS "MINIATURE CHART AND COMPASS OF LIFE" is designed as a Mirror of the Soul of the INDIVIDUAL for whom it is marked ; to reflect a perfect image of the entire character in miniature ; to give a delineation or analysis of every mental power and business qualification ; to guide and direct in life's struggling battle ; point out the road to Health, Harmony, Success, Happiness and Eternal Life.

It is needless to enumerate the immense benefits that any one may derive from a correct knowledge of himself. How few know themselves, or form a correct estimate of their own capabilities for any pursuit in life, or understand how to change the temperaments, cultivate deficient faculties, or make the best use of their gifts.

Make your calling, election, or profession sure.

Endless Progression or Eternal Death is the destiny of Man.

The SCIENCE of MIND is the key to all truth.

True wealth is inexhaustible.

Our talent is never less by imparting to others.

Success in life depends upon a right direction of talent. Youth is prophetic. Every individual has his peculiar gifts and calling. Covet earnestly the best gifts, yet despise not the one talent. The humble violet contrasts beautifully with the queenly rose ; the strawberry which ripens so lowly in the grass, is more delicious than the acorn upon the lofty oak. None are great in all things, where there is a hill there is a valley ; a gift, a deficiency.

Woman is more intuitive than man, because finer and more sensitive. Intuition is often superior to reason. The soul has feelers, coming events cast their shadows before. Spiritual intuition is living faith in God.

A high head indicates aspiration, faith, hope charity ; these are the highest faculties of the brain ; they give the greatest liberty, scope and enjoyment to the mind. As the blood, which is the life element kept in operation by the constant action of the heart and lungs, must pass through all the lower faculties before it can reach these, so by their cultivation we harmonize and perfect the whole man.

We should be sons of God, with all the temperaments, and faculties blended and harmonized like the colors in light. The different-faculties of the mind are but different grades of love. The world is full of beauty when the heart is full of love. "God is love." Thus in man is created the image of God.

The brain is attractive, positive and negative, evolves magnetism and electricity, is controlled by the mind or spirit, and thus keeps up the perpetual motion of the nervous system. The more sensitive a person becomes, the more susceptible of magnetism and psychological influence. The mind is like a harp of a thousand strings, composed of as many faculties as there are attributes in Deity, and capable of discerning and comprehending the truths of the Universe. Truth is a unit, and God is a unit. Truths cannot conflict. No revelation or construction of Scripture conflicting with known truth can be of God. God is not the Author of confusion but of peace. The spirit of truth will teach us all things. "He is a Freeman whom the truth makes free."

Physiology, in its relation to the laws of life, is the science of the functions of the entire Natural Man. PHRENOLOGY is that part of Physiology which endowes the brain and nervous system, through which the mind is said to be manifested. PHRENOGNOMY is the art of discerning character by the external signs of the countenance. PSYCHOLOGY relates to man's spiritual nature, or to the science of the soul. BIOLOGY, the science of life, is only another name for Physiology, and may be used synonymously therewith.

This little volume is intended as "The Compass of Life, and Miniature Phreno Chart of the Mind." It will point out the way, and direct the mariner on life's troubled sea; be a sure and safe guide through the storms and trials of the voyage. When the Heavens are black with disappointment and the earth rent with volcanic fires, this will be the anchor of hope, the rule of faith and practice, (to those for whom it is correctly marked) founded in the oracles of God within; the law of love in the mind; the first principles of eternal truth; the unchangeable laws of mind and matter.

It will show the harmony and unity of Truth, Science and Revelation,—heralding the dawn of a better day, when earth shall be wedded to heaven. Nothing benefits the mind so much as a clear comprehension of its own peculiar powers. Nothing cultivates it so much as the effort to use those powers when recognised—to impart the jewels of thought and experience—the endless variety of truths we have gathered in life's dear school, where the Almighty has moulded us for our especial work.

It is criminal to hide the gifts and talents God has bestowed upon us. We should labor to enrich and enlighten each other; our light is never less by lighting our neighbors.

We therefore send forth our "Chart and Compass" as an effort of our youthful mind, hoping, dear reader, you, and all who may candidly peruse these pages, may be blessed and assisted by them in life's battles. We have gathered very many golden items and gems of truth along our checkered journey of life—carefully examined every known system in Europe and America—and have pursued the study of mind for many years with patience and perseverance; visiting in our varied researches the asylums and prisons of our country, and laboring with energy and industry to teach and establish our new system of Phreno-Physiognomy. We challenge objection and court criticism. We aim to be original, earnest and practical, and have many friendly testimonials received during these years of labor from those who were interested or instructed by our Lectures and examinations. Like the bee, we have gathered treasures from every flower, endeavoring to condense the essence of other systems and extract the good and truth from all. Nevertheless, the work being somewhat hastily written, during the changes and fatigues incident to a traveler's life, undoubtedly contains some errors, which to the jealous eyes of those who do not sympathize with the views of the author, may afford room for unkindly criticism. We hope, however, to perfect ourselves, and at a future period issue our "Illustrated Symbolical Phreno Chart and Compass of Life" as the most complete and interesting work of its kind ever presented to the public.

We design to illustrate the "Symbolical Phreno Chart" with appropriate steel engravings, original cuts, and portraits of notable characters now living. This work is intended as a kind of introduction to the forthcoming volume.



"This is the covenant that I will make with them. After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them."—Heb. 10 : 16.

The Science of Mind is the key to all truth.

Self-knowledge is the first step to greatness

Cultivated talent constitutes the wealth of the soul.

Harmony of Phrenology with the Bible.

In every age of the world mankind have demanded that every new scientific discovery should be judged by the Sacred Scriptures, and condemned if it did not seem to harmonize with them. Three hundred years ago the teachers of Astronomy were hunted as the enemies of religion ; and less than fifty years ago the Geologist was called an infidel. The recognition of two facts has changed the public sentiment of the religious world. One of these is that the Bible was given us as a guide in morals and religion, and not as a manual of physical science ; the other fact is, that on investigation of the spirit of Scripture and the facts of science, it is found that they do not disagree, and that the latter in many respects tends to corroborate the truth and enforce the claims of the former. This is eminently true of Phrenology, because revelation is a moral, spiritual and passionate guide to man, and therefore occupies the same ground as that science which has to do solely with the mental and passionate nature. It would therefore be expected that the Bible, in treating of the duties and destinies of the race, would recognise each mental power and passion, each aspiration and emotion ; not only to permit and guide the action of each passion and faculty, but to warn and to threaten against their abuse.

That this is done in express and vivid terms will be observed by perusing the quotations we have made ; and any person familiar with the Scriptures will readily perceive that passages appropriate to each mental organ might have been multiplied to a much greater extent.

That the Bible recognises every passion and faculty which is claimed by Phrenology to be a part of man's complicated mental being, the perusal of the following pages will abundantly attest. In their preparation the temptation has been to extend the quotations. The Bible is full, everywhere, of passages pertinent and beautiful, illustrating the fact that the Divine Author of our being was also the author of that book, which is unsurpassed in its life-like pictures of human nature in all its phases. We believe that the Christian religion has nothing to fear from science ; and as "true religion is central truth, all knowledge should be gathered around it."



GALL.



BENJAMIN FRANKLIN.



WASHINGTON.

A GLANCE AT PHYSIOGNOMY.

"THE HUMAN FACE DIVINE."

The organs of the brain have their poles in the face, and form the features.

The poles of affection are located in the lips, the size and shape of which indicate the strength and kind. Thin bloodless lips denote want of affection and love. Full, stiff upper lip, firmness. large, rosy lips intense affection.

The size and shape of the nose more than any other facial organ, indicates character. A large nose shows great strength and power: flat wide nose, low, grovelling, outlandish desires and inclinations. sharp nose, keenness and penetration. Then we have the high Roman nose, the hooked, eagle nose, the cogitative nose, the snub nose, and the celestial nose, all of which indicate peculiar characteristics. Large nostrils indicate strong lungs, which impart oxygen, life, and activity to the system. Man should breathe through the nose and not through the mouth. Napoleon, in making choice of his generals, was governed by the size and shape of the nose.

Nature is true to herself, she compels every individual to carry his character at most bold. The more man resembles the lower animals, the more like them in character; some men have the mark of the beast in the forehead.

The eye is the mirror of the soul, and reflects every passing thought.

Fine hair and skin denote fine feelings and most exquisite sensibility; thick neck and heavy beard, sexual power; a large bloated face, gross, sensual mind; full, round cheeks, strong digestive organs; flat, sunken cheeks, dyspepsia; sunken temples, liver complaint.

The voice, gesture, hand writing, walk, carriage, etc. betray character. The voice of love is sweet and gentle as a dove; there is the harsh grating tone, the soul stirring note, the snarling scold, and the commanding eloquence; while the roar of the lion, the bay of the dog, the hiss of the snake, and the hoot of the owl are all characteristic, and have their corresponding resemblances in the different voices we daily hear.

Fine, well formed letters indicate polish and refinement, and vice versa.

The head is thrown in the direction of the strongest faculties. The intellectual carry the head forward, the selfish and conceited, backward.

A square, prominent chin, indicates promptness and tenacity. Small, retreating chin, fickleness, and inconstancy. The poles of government are in the chin.

The distance from the ear to the center of the forehead, is the measure of mentality. The ear is distended in the direction of the strongest faculties.

If this curious treatise was not the author's, he certainly was the individual that gave prominence to the science of physiognomy in Europe.

Though hardly acknowledged as such in America, nevertheless physiognomy is a science having a basic formation in the human constitution; and every man, though nominally denying, is, to some extent a practitioner thereof, judging of earth, sea, sky, rocks, grasses, grains, as well as faces, from external appearance. Every imprint, furrow, angle, curve, or line upon a mortal's countenance symbolizes some trait or quality of soul. Accordingly the practised anthropologist prefers reading men from their facial angles rather than their brain organs. Not that I undervalue phrenology; it is the twin-brother of physiognomy, and they are mutual helps in the practical solution of the Greek inscription, "Know Thyself."

In the perfect character, the forehead equals in surface the face. The more it predominates over the face, the more the intellectual, moral and spiritual nature predominates over the lower and physical, and vice versa. In all the lower animals the face greatly predominates over the forehead, and the forehead itself is covered with hair, indicating the blind nature of their directive talent. The farther we go down in the scale of humanity the more the face and head resembles that of the lower animals. The face greatly predominates in all the passionate, savage, and half-civilized, races. The more highly cultivated, the sharper and more symmetrical the features become. The higher, broader and deeper the forehead, the more it predominates over the face. This is the Eden of the mind—the garden of the soul—the focus of all intelligence. By it we determine the quantity, quality, and variety of talent possessed by any individual. The mind is like a garden, and requires to be cultivated as much as the soil. The deeper and richer the uncultivated soil, the more its tendency to produce weeds, thorns, briars and brambles. It is precisely so with the garden of the mind. The more vigorous and active, the stronger and finer the mind of the child, the more restless, uneasy and mischievous it will be. In many respects the mind resembles the description of the garden of Eden,—watered by the rivers of blood from the heart, which is divided into four heads. The garden of the mind thus constantly refreshed with the elements of growth and life from the perpetual operation of the heart and lungs, produces every conceivable variety of fruit which is desirable for food and pleasant to the eye. In the midst of the garden the tree of knowledge occupies the most conspicuous place. The knowledge of good and evil comes of the perverted gratification of the faculties of the mind. It deranges and destroys the functions of the soul. The wages of sin is ever death.

The curse ever accompanies violated law. We cannot partake of the knowledge of good and evil without a fall. The greatest commandment ever given to man is, "Be true to thyself, and let nothing stand in the way of the growth of thy spirit." The legitimate and harmonious gratification of every faculty is right.

The uncultivated talent will ever be taken away and given to another. God is a great economist. The tree of life springs up in the soul, guarded by the two-edged sword of necessity, which turns every way to protect the paths of virtue and truth. Necessity is the mother of invention. Man is ever driven forth to cultivate the back ground of his nature. Only the Redeemer of peace and love can unite the conflicting faculties of the mind—the jarring tendencies of the soul. Man is created in the image of God, for God is love. The natural, selfish, and perverted man is a bundle of hate and antagonism. It is difficult to find any other name than that of Love for the faculties of the mind, from

the lowest physical love of the sexes, to the highest or supreme love of God. Upon love to God and man hang all the law and the prophets. Cultivated talent constitutes the wealth of the soul. This is the true, inexhaustible riches of the mind, the only treasure worth living for. The more we give of this wealth, the more we have left to give. Our light is never lessened by lighting our neighbors. The best investment ever made is in the mind. Lay up thy treasure within, where moth and rust doth not corrupt, nor scoundrels plunder and steal. These jewels of the mind we carry beyond the tomb. Every faculty of the soul proves the divinity of man, and the eternity of Life.

Evidences of Phrenology.



PHRENOLOGY is the science of mind. It treats of the several mental faculties, and traces them to their respective organs—the convolutions of the brain. The relation existing between the mind and its material organ, the brain, belongs to that class of truths which though co-eval with mind itself, yet were left for man to discover by his own research.

The revolution of the planets round the sun has doubtless continued since their existence; yet it was left for Copernicus and others to search out and reveal this now simple truth.

The laws which regulate the planetary systems have ever operated as at present; yet these were unknown until Newton was raised up to trace them.

The blood in the human frame has circulated in the same way ever since man was brought into existence; yet this was a hidden mystery until Harvey, by his superior penetration, brought the whole to light.

So of Phrenology. The brain has ever been the organ of the mind; and upon its development, shape, and quality, the mind has always depended; yet no man could understand, much less explain this, until Joseph Francis Gall, of Vienna, with a mind constituted, apparently, for the express purpose, became the instrument to discover and present the important truth.

Man is a twofold being, composed of mind and body. The mind is the principal or substantial part—the part that hears, sees, tastes, smells, loves, hates, thinks, reasons, wills, and understands; but it is entirely dependent on the body for its ability to do these things in this material world, as is evident from the fact, that, without the eye of the body, the mind cannot see the sun, or anything in the material world, neither can it hear without ears, or feel without

nerves, and so on. Hence the necessity of noticing the body, in its various conditions, as the first step in investigating mental phenomena. By this mode of investigation we have established, by a great number of facts, the following principles :—

I. THE BRAIN IS THE ORGAN OF THE MIND.

Where there is no brain there are no mental manifestations. Idiots possess very little brain compared with other men. This will be readily seen by comparing the heads of Washington, Franklin, and other distinguished men with idiots; also by comparing those nations who have large heads with others having small ones, the former will be found to rule the latter. The English and Hindoos are in point, where a few hundred rule as many thousands.

It is proved also by the following facts :—

Injuries upon the head affect the mind, while the same injury upon other parts will leave it unimpaired ;

The mental faculties appear and disappear at the time of the development, maturity, and decay of the brain ;

Disease upon the brain produces insanity ;

Mechanical pressure upon the brain destroys all mental power.

II. As the mind cannot be a unit, or single faculty, but a combination of faculties, its instrument, the brain, must consist of as many organs as there are faculties. This is in accordance to the law which assigns to every member of the body a separate duty. As the eye and ear have separate duties, and can never discharge the duties of each other, so the different convolutions of the brain have their separate functions, and can only perform them.

It must be borne in mind, that, although the several organs which constitute the brain are connected at the base, yet they act independently, and oftentimes in direct opposition to each other.

For instance : Acquisitiveness prompts us to acquire and lay up property, while Benevolence would bid us distribute it to feed the hungry and relieve the suffering. Destructiveness gives energy, makes us hasty and passionate, while Cautiousness would make us prudent and careful. Self-Esteem tends to pride, while Reverence leads to humility. Thus the organs, acting in their respective capacities, combining in various ways, give the endless variety of character observable among men.

The plurality of the faculties is also proved by dreams, where some organs are asleep while others are awake : hence the incoherency of dreams.

Again, it is proved by our ability to do several things at the same time.

The same is proved by monomania, or partial insanity. In these cases, one organ, or one set of organs is diseased, while all the others are perfectly healthy—as in the case of the individual who imagines himself the true God, and will threaten to call out his army to destroy all who will not acknowledge his supremacy. Here the organ of Self-Esteem is not only very large, but is also diseased.

Farther proof of the fact that different organs of the brain perform different offices, may be drawn from the effect which injuries upon the brain produce. Thus, when a part of the skull has been broken in, so as to press upon the brain, the organ which is pressed loses its power, and on removing the pressure the mental power returns. When the skull has been removed from the organ of Firmness, pressure upon this part of the brain destroys the balance of mind. In another case the skull was removed from the organ of Language and

Individuality, and when the finger was pressed upon the brain, the lady could not call by name her most intimate friends. On removing the pressure her memory returned.

III. The size of the brain and of the several organs will be a measure of their power when all other conditions are equal.

This universal law of matter, that size is a measure of power, will apply to the brain as well as to other parts of the system. It is this law which enables the phrenologist to judge of the character of the person by the size and shape of the head. A large, and well developed form is admitted by all to be an indication of physical power, so a large and healthy brain is equally an index of a powerful mind. And by the same principle, as a large and well-formed hand is more powerful than a slight and delicate one, so any mental organ will be strong in proportion to its size.

Applying this law to the brain as a whole, we find that Bacon, Washington, Franklin, Gail, Bonaparte, Brougham, and the distinguished men of all ages, have possessed large heads, and not an instance can be found where a decidedly great man has possessed a small head. Applying it to distinct parts, we find that those men who have manifested extraordinary faculties have always possessed the respective organs in a corresponding degree of development.

The question may be asked, What shall be done with heads where the propensities predominate? Others may ask, Does not phrenology tend to fatality? or are we to be held responsible for the shape of our heads? An answer to these questions may be found in the following statement: We have the ability to alter the shape of our heads. This point is now well settled. Thousands of instances might be cited, where long continued exercise has caused certain organs to grow, even after the person had arrived at the age of thirty years. Spurzheim mentions the case of a gentleman in England, who, to test the truth of this statement, had a cast of his head taken, and then directed his attention to some new pursuit, and at the end of a year had another cast taken, and thus on, until he had five different casts, and by comparing found that the first and last differed so materially that one would hardly believe they ever belonged to the same individual.

The skull presents no barrier to the growth of the organs of the brain, for the brain gives shape to the skull, and not the skull to the brain. In the infant the brain is first formed, and the bony deposition of the skull takes place afterwards, and it is not until some time after birth that the skull is perfectly formed. In the adult the skull, as well as the brain has its nourishing blood-vessels, and both receive their growth simultaneously.

Let not individuals be discouraged because the growth of the organs is slow and almost imperceptible, they cannot be altered in a day, nor in a month, but years are sometimes necessary to bring about a material change.

Upon the same principle if we suffer our mental faculties to remain dormant they are generally weakened, until complete degeneracy is produced through want of exercise. The mind of man is never at rest, it is either rising higher and higher, to the highest state of mental elevation, or it is sinking lower and lower, to the lowest grade of the brute creation. Be not, therefore, like the slothful servant, who hid his talent up in a napkin, but exert it for the glory of God, and the benefit of the world in general.

If, then, we may alter the shape of our heads, are we not culpable if this be

neglected? That such an alteration can be effected, is only applying a general rule viz : Exercise gives power, and increases the size of any organ—the same law which increases the muscles of the blacksmith's arm, and which makes our right arm stronger and larger than our left. By this rule the organ of the brain which we exercise most, will grow most, and be most powerful.

The PRACTICAL USES of Phrenology and Physiognomy are—FIRST, to teach us how to bring all parts of the system into harmonious and well-directed action. SECOND, to understand the function and uses of each separate organ. THIRD, to enable us to govern and educate each faculty and each propensity, increasing the power of some, and properly directing others. FOURTH, by combining these lessons, it enables us to know ourselves, and also account readily for each motive, thought and act on scientific principles. And, FIFTH, it will indicate the particular calling or pursuit in which each person may be most useful and successful, accomplish most, rise the highest, and do the greatest good in the world. In short, one of its principal missions is to secure "The Right Man in the Right Place."

Attributes of Male and Female Heads.

FIG. 1.



MALE SKULL.

THE Creator has evidently marked out the different spheres in which men and women are best adapted to move, and their heads are found to correspond with these spheres.

Fig. 1 is from the skull of a man, and is a fair specimen of the male head. It rises high from the opening of the ear, *a*, to Firmness, *b*. It is large in the social

FIG. 2.

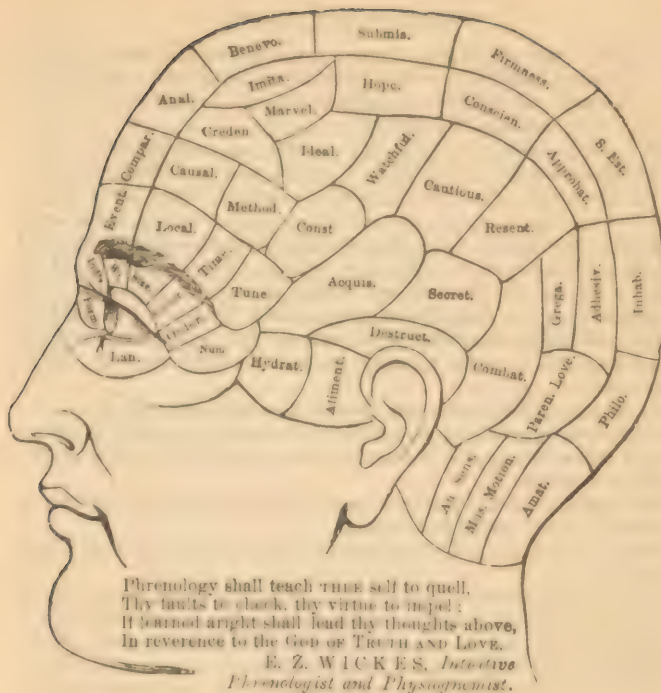


FEMALE SKULL.

region, particularly at Amativeness, *c*. The phrenological organs of force, pride, energy, and self are predominant. Fig. 2 is of a well balanced female skull, and is fine, smooth, and even. The leading developments are at *d*, in the region of Philoprogenitiveness, Adhesiveness, and Inhabitiveness, while at *b* and *c*, it is much less than in the male. At *e*, Benevolence, and at *f*, Veneration, the female is relatively more developed, but less so at Firmness and Self Esteem. *b*.

DIVERSITY. There are no two persons exactly alike in character or in appearance. We all differ more or less in opinion on most subjects, as we do in size, form, complexion, quality health, strength, and length of life. One person has great bodily strength; one great mental activity. One is original and inventive, another merely imitative. One economical; another prodigal. One is honest; another dishonest. One loves home; another loves to travel. One studies the sciences; another prefers art. One is musical, poetical, and fond of oratory; another disregards them. One is bold, courageous, manly, and self-relying; another timid, irresolute, bashful, diffident and sensitive. Phrenology explains these differences, and points out the means by which to develop harmoniously all the organs of the mind. We can improve.

Phrenology reveals character from the shape of the brain, be it broad or narrow, high or low, short or long, and enables us to determine the location, relative size and strength of the different organs. From it we may learn how to develop, direct, and restrain all the mental powers on scientific principles.



First Principles of Phrenology.

MAN IS MIND. The body is simply the instrument through which the mind manifests itself while on earth. Mind is the primal power of the human system, and is manifested through seventy or more organs. Each is primary and independent in its functions, doing its own work, and not doing the work of any other. Each of these mental powers resides in and is manifested by or through a particular portion of the brain. So each organ of the body performs its own function ONLY. The eye sees, the ear hears, the heart circulates the blood, the lungs breathe, the stomach digests; and so the organs of the brain, like so many telegraph wires, each perform their separate functions, and all report to "headquarters;" and as New York is the headquarters of the telegraphic system, so the brain is the headquarters of the nervous system, and each line has its office in it. The power of each organ, all things being equal is in exact proportion to the size and quality of the brain or nerve which manifests it.

The mental powers are possessed in different degrees by different individuals, and also by the same individual. One possesses ten talents another five.

another one. Each mental power grows stronger and becomes more skillful by proper exercise. Our accountability is just in proportion as we make a good or a bad use of these talents. Each mental power was created for the purpose of doing good, and intended to be used.

Man, being placed in the subjective, objective, and attractive world, is constantly surrounded by and exposed to an infinite variety of influences. "The Mind is Man." The brain is the complex instrument by which he can express from within his desires, inclinations and anticipations. The face is the sensational mirror in which we can discover the influence of the organs of the brain and the impression made upon the mind by its perceptions, retentions and expressions. In fact the face is the true window of the Soul; through its transparent texture we can clearly discern the combined influence of heat, light and sound on the brain. Therefore it is the organs of the brain and the faculties of the mind as their expression appears in the face, that we are about to consider and describe.

As the description of individual disposition cannot be correctly given without the face is included, and its relations to the brain, so the quality and activity of the brain cannot be correctly estimated save by the features and expressions of the face.

The operations of the brain are frequently interrupted by, and under the influence of the body and physical organs.

Matter is the general name given to the substance of which the body is composed.

As there is not an exact amount of matter in any two bodies, nor an equality of size, nor similarity of form or configuration, so there exists a difference in quality or texture, and character. No two are alike in any respect; all men look from different stand points, and through different colored glasses; are controlled by a different combination of circumstances; act from different motives; cannot agree, or see things in the same light.

ESTIMATES OF CHARACTER.

The judgment of the world in reference to human character is often, perhaps we may say generally—unjust. People take one-sided views of their fellow men and of themselves. Attention happens to be directed to certain points, and the man is judged by them, while other qualities just as essential—perhaps more so—are left out of the account altogether.

Phrenology teaches us to avoid this error. It teaches us not to judge a man by isolated acts, or isolated traits of character, but by his organization. In that we find, clearly and fully written down, his whole physical, mental, and spiritual character. We can strike a balance between the good and the bad, and assign to him his true place in the scale of humanity. We see him as he is, not one side of him, but all sides.

THE UTILITY OF SELF-KNOWLEDGE.—"The right man in the right place" would enable society to move on in harmony: and it is possible, by the aid of science, to place each man just where he belongs—where he would succeed best, rise the highest, accomplish the most, and do the most good in the world, and secure the most perfect happiness; also, to govern and educate children, and fit each for the place or sphere to which he is, by nature best adapted. In short, it will inform us what we can do best.

HEREDITARY INFLUENCES.

Every person's character depends upon three distinct elements —

1st. Hereditary organization, and health of body and brain.

2d. Associations in early life, and the habits, employment, example, impressions and instructions received.

3d. Our own determinations, when we are old enough, and at liberty to act for ourselves.

The principles, both moral and religious, the habits of both body and mind which we then adopt, we are responsible for, and it is of the greatest importance that we make no radical mistakes. To prevent such mistakes we need knowledge, and first of all, a knowledge of our hereditary organization, that we may understand what tendencies of nature are in us originally excessive, and what are originally defective. Thus we shall be enabled to judge whether our original character has received the right kind of cultivation, and whether, during our past lives, we have been subjected to proper influences or not; and also what is of more importance than anything else, how we shall be best enabled to form good resolutions, and mark out a more correct course for our future conduct — so as to improve our characters and intellects, and thus attain a higher degree of happiness ourselves, while, at the same time we shall exert a happier influence upon the characters of others. Before proceeding to examine the head, the examiner should notice the proportions of the body, the appearance of the face, to ascertain the degree of energy, activity, delicacy or strength with which the faculties of the brain can be habitually manifested. For it should be understood that, although the form and size of the head may indicate the different traits of character, it does not indicate the energy or activity of the GENERAL character. No person who has small lungs, whatever may be the size or form of the head, will manifest great energy of character.

PIRENO-PHYSIOGNOMY.

SIGNS OF CHARACTER, AND HOW TO READ IT ON SCIENTIFIC PRINCIPLES.



THE Brain is the fountain of all thought and sensation, a most perfectly organized compound galvanic battery; the grand machinery of the mind, which is not a unit, but composed of a multitude of faculties, which create infinite variety of character, talent, and disposition, according to the size, quality and quantity of the convolutions of the brain, which can always be determined by the configuration of the head, the shape and size of which invariably indicates

the character of the individual.

Everything in the Universe is compelled by the God of Nature to bear its character at mast-head.

The brain being a magnetic battery is constantly generating animal and spiritual magnetism, and sending it down like a quickening spirit, through all the ramifications of the nervous system, which seems to be an extension of the brain, throughout the entire physical organism. One class of nerves

extends to, and permeates the muscular system, and gives the sense of motion, thus elevating the animal above the vegetable world. Without a vigorous brain the individual is incapable of rapid and continual motion. The greater the quantity of electricity generated in the brain, properly conducted to the muscles, the more powerful, energetic, and effectual the motions.

The Face is the Mirror of the mind. Every aspiration, desire or thought is reflected through the features.



The Nose is of unspeakable weight in the scale of Physiognomy; it is the index to the character of every individual, standing, as it does, the most prominent and conspicuous feature of the face, and least liable to change its expression of any of the facial organs. A large nose invariably indicates a strong character of some kind. A very small nose evinces a weak, contracted mind, a dull sluggish and stupid brain.

The larger and stronger the lungs, the more clear and vigorous the mind in all its manifestations. Light and air are the great purifiers of the blood.

The sense of smell, the sentinel of the lungs, is located in the nostrils; it is dangerous and unhealthy to breathe through the mouth. This is the most fruitful source of lung diseases; the lungs become chilled by the cold unfiltered air, which is not properly permeated with the magnetism of the brain.



The large cogitative nose, as seen in the accompanying cut, and in the head of Franklin, preceding, indicates a vigorous and powerful mind, and generally a universal genius. The hooked, eagle nose indicates an over-reaching, keen-sighted, proud spirit, an eagle nature, a merciless disposition to pounce upon and devour its prey, which it sights from afar. Those possessing prominent noses of this peculiar type will generally be found less scrupulous in business matters

and less reflective than those of the form designated as the cogitative. They will more readily accumulate wealth and political power. The Jewish nose has a tendency in this direction, and may serve as an illustration of the characteristics indicated.



A long, drooping nose evidences a despondent, gloomy and dejected spirit, an inclination to pry into the affairs of others. A short, snubbed nose, blunt uncultivated nature. All the infinite variety of noses have their peculiar characteristics.



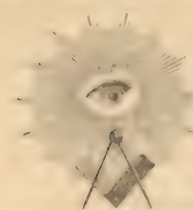
A sharp, protruding septum, indicates scholastic ability, sagacity and keenness, and a disposition to accumulate knowledge. High Roman nose, disposition to attack, conquer and subdue; and vice versa, the Grecian nose indicates artistic skill, polish and refinement.



The more the nose resembles that of any animal or thing, the more like will the individual prove to be in character. The finer and sharper the features the more active and penetrating the mind.

A sharp, turned-up nose, a dissatisfied, fretful, chafing, uneasy, discontent

ed spirit, disposed to find fault and scold, turn up the nose and sneer at every thing, quick to detect defects in others.



No one should presume to determine character without first looking into the eye. The quality of the soul can be instantly detected, as every emotion of the mind affects the expression of the eye. Every thought that gleams from the spirit makes its impress upon this wonderful sense of light. The more the eye resembles the eye of the snake, dove, eagle, hawk, or owl, the more like in character. The eye of the lamb differs widely from that of the lion, panther, or hyena. The

book of nature is open on every hand. We have but to open our eyes to read the infinite arcana of wisdom.

Blue, grey and black eyes indicate very different dispositions.

Blue eyes indicate a gentle, sweet, and amiable spirit; one easily moulded and affected by surroundings; impressive, imitative, and inspirational.

The cold grey eye of destiny reminds one of the granite hills,—stern, inflexible, and unapproachable.

Dark eyes, express deep, absorbing penetration, often accompanying the most heartless natures, and cold blooded villainy. But there are frequent exceptions to these general rules.

Blue eyes are more easily psychologised and brought under the influence of others, more impulsive and easily affected by love and emotion. They remind one in their various moods and expressions, now serene, then clouded, of the blue expanse of the heavens.

The eye of the scoundrel is vacillating and unsettled, betraying an uneasy, vigilant watchfulness, or fear of detection; never permitting a searching look into the eyes. They evince an instinctive consciousness that their most secret thoughts can be detected, while an honest man, who is the noblest work of God, will ever look you square in the face.

Thick, ponderous lips, denote gross, coarse and powerful passion. Full rosy lips, intense affection. Handsome, well formed, and neatly-mated lips, a symmetrical, harmonious, pure, chaste amiable and affectionate nature. The depth of the grooves in the red portion of the lips, indicates the steadfastness tenacity and chastity of the love. Smooth, full, red lips denote ardent, earnest, and inconstant affection. Unclean and loosely hung lips, a gross, careless and loose affectional nature. The most perfect love will ever be expressed by the magic kiss. This is the purest emblem, or natural language of love, by which its quality and nature can be told; this is the direct and natural channel of love's sweetest magnetism. No one should marry without first testing the quality of love through the poles of the lips.



It is surprising, even to the accustomed student of this interesting science, to observe the number and variety of the most subtle and exquisite emotions of the soul which are conveyed, as with a distinct and spiritual language, through the delicate lines, shape, and hue of this most beautiful and expressive of the features. Its truthfulness betrays what the eye seeks to conceal, revealing unconsciously the very depths of the heart.



A full, stiff upper lip denotes firmness and tenacity of purpose. The more it predominates over the lower, the more ungovernable and unyielding the nature, and inclined to govern, control, and subdue others. The more pointed and focalized the upper lip, the more concentrated and determined the character. "Keep a stiff upper lip" is an old saying, and no one can do much without it. The effort to stiffen and concentrate the muscles of the upper lip, stimulates into activity the organs of government; so the exercise of any of the facial organs stimulates the corresponding faculty of the brain. Thus can the locality of the poles of the organs of the mind be determined. A turned up, vibrating upper lip indicates a fickle, unstable character.

Thus Physiognomy, when based on Physiology and Phrenology, may be reduced to a perfect system as an index of character and disposition. There are certain nerves connected with the features, which when acted upon produce certain changes in the expression; as from joy to sorrow, love to hate, from kindness to revenge; or from hope to fear, penitence, devotion, etc. The expression will be clear, distinct and comprehensive, or it will be dull, vacant, or imbecile. If you are joyous and happy, the mouth will turn up at the corners thus, \smile ; but if downcast, desponding and miserable, will incline at the corners thus, \frown . Are you good-natured? or are you sad, gloomy, dejected? The corners of your mouth alone will tell the story. The nose, chin, eyes, ears, lips, and all the other features indicate character.

The mind is a germ of Divinity, capable of unlimited development and expansion. At first a blank—the most ignorant and helpless of all things—yet capable of rising higher than anything else in the universe. It may be compared to a plant, which under favorable circumstances sends out innumerable successive roots and fibers, buds, leaves and branches. So, conditions and necessity create new faculties and combinations of organs in the brain and face, which change and modify the character of the countenance.

There appears to be no end to the growth, unfolding, and upbuilding of the tree of life, or living temple of the spirit—the house not made with hands.

Man is yet in infancy: like the germ beneath the soil, budding into new and higher life continually—absorbing, and living on finer and more celestial elements. Onward and upward is the destiny of man. I see this prophecy in every innate desire and aspiration of the soul. I behold the golden future (like apples of gold in pictures of silver) radiant and luminous with love, and truth, peace and plenty, harmony, happiness and eternal life.

The key of mind will unlock the mystery of Man and all the arcana of wisdom and knowledge.

Like the plant just looking through the soil, we behold the dawn of endless day, and hasten to embrace the sun of truth, and kiss the beams of light and love, as they break in upon the new-born faculties of the soul. The higher we grow up into the Divine Man, the more perfect we become.



The more perfect we become, the more unitized and illuminated the spirit, until we reflect the perfect image of God, our Father, and Christ, the Redeemer, and become



joint heirs with him who possesses all things. The higher we rise, the deeper we must sink our roots, and extend the fibers of the soul into the solid groundwork of Nature's eternal principles. The tree of life must be rooted and

grounded in the essence of divinity—the infinite, eternal, and unchangeable Father. True greatness and goodness consist in a perfect and harmonious development of every part of our nature—in a proper blending of soul and body—temperament and senses—spirit and matter. Let nothing prevent the development of mind, the growth of soul. Fear not to supply the demands of Nature; self preservation is the first known law. Every faculty was made to be used; the God within will teach thee all things. Study thyself; trust no man nor book; worship God, the eternal essence of mind and spirit within.

COMPARATIVE PHYSIOGNOMY.



The most direct, safest and best way to study any science is by illustrations, symbols and comparisons. Nature is full of diversity, and endless varieties of types, symbols, and shadings of character, as illustrated in the different races, species of animals, and varieties of plants; yet she is so simple, truthful, and exact in all her silent teachings, that one need not err, and he that runs may read what the spirit of truth reveals unto all. God's Oracles are written in and on, within and without every atom and organization in and under heaven. They speak but one language, that of truth. There is no confusion in Nature,



Behold the different races of men, and the various species of birds and animals. Contrast the seven leading features of the face, the eyes, ears, nose, mouth, cheeks, chin and forehead, with those of the elephant, hawk, (p. 20) cow, ox, horse, eagle, sheep,



and goat, as seen in the annexed cuts. The more any of these seven features resemble those of any animal, the more like the character. Contrast the Indian



with those of the white race. We thus learn to discriminate between different tendencies of the mind, as all races of men and species of animals have strong predilections and leading traits of character, which stand out most conspicuous,—



shape and mould the countenance. Every thought, word, and deed is brought into judgment and recorded in the book of life, which by the light of science can be read of all men.—“There is nothing secret that shall not be revealed, nothing hid that will not be brought to light.” Luke 2: 3.

Every thought we think is shaping our destiny and weaving the web we must wear through eternity. It is hard to change the deformed monstrosity, or develop the dwarfed idiot. Unchangeable laws control mind and matter.

Trifle not with thy talents; improve the precious moments, the innumerable opportunities of life. Eternity is long, but time is precious, as it weighs so heavily on the future destiny of man. A deed done cannot be undone; an opportunity missed, a moment lost, cannot be recalled. Every revelation of nature and manifestation of mind proves the eternity of life and death, as to individualities, although every particle of matter in the Universe is immortal.

and has evidently existed from eternity self-existent. Nevertheless the forms of all organized bodies change continually, and will so change eternally, never remaining the same. Stagnation is death and disorganization; action alone is life.

Attraction and repulsion produce all action; heat all expansion; love all life, hatred and antagonism, death. Heat is positive; cold is negative. Heat is life; cold is death.

We must live consistent with self or perish. The talent unimproved is lost

As the growth of weeds, noxious plants and animals, must give place to a higher and still higher order, and as they enrich the soil by absorbing the elements of life from the light and air, and prepare it for a higher and better genus of plants and fruits, so does Man's existence, life, and death prepare the way for a finer, more spiritual, and more celestial life in the race. Many germs perish, many blossoms are blasted, much seed wasted—broad the road to destruction, but strait and narrow the way to eternal life. ●

One way alone conducts us aright; ten thousand lead astray. All matter being eternal there is nothing lost,—extremes always meet—everything runs in a circle. Death is life; God is economical. There are fixed laws working the redemption of every atom. Hell is the furnace where God purifies the spirit. The woes and agonies of life work salvation or disorganization. In the endless future of our world, the working of these internal laws, will either redeem or utterly destroy every lost soul and wandering spirit. The wicked shall perish out of the earth, none but the good and true have the gift of eternal life dwelling in them. The very nature of sin is death. This diseased, fallen, and degenerate race will be saved by the help of the care of God, through Christ the sun and center of all things.

SOUL AND BODY.

THE Soul or Spirit, the unseen, unsearchable essence of Mind, constitutes the Divine Man; permeating the body, which may be compared to a stringed instrument, having the capacity or elements of harmony.

The nerves, the eye, and the senses and faculties generally, are the chords and artificial framework which God has woven round the quickened spirit, which has the power of life and action within itself. The soul and body are Life—a harp of a thousand strings, fitted, when in harmony with itself—for God and the angels to play upon.

In the present life, the soul requires a body, a nervous system, a brain,—through which to act on the world of matter. Spirit communicates with spirit, and mind with mind even at great distances.

The intellectual, moral and spiritual powers, are the crowning elements of man's nature; the other powers and propensities, which are also possessed by the animals, are subsidiary, and to be subservient to them.

The natural powers being favorable, a proper use of all the mental organs insures right development and happiness in this world.

The functions of these several organs are governed by fixed laws. Phrenology is the science that explains these laws, and consequently enables us to guide the mental powers in accordance therewith. No part of the body can be affected without a corresponding effect on every other part.

THE SEVEN SENSES

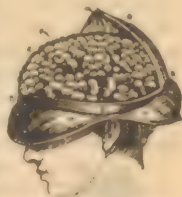
WITHOUT WHICH THE SOUL WOULD BE INEXPRESSIBLE.

SEVEN SENSES, viz: Sensation, Sight, Hearing, Intuition, Taste, Smell, Motion.



GALL.

TEMPERAMENTS. There are seven temperaments, seven senses, seven grand divisions of the brain, and seven colors in light. Seven notes in Music, etc. It requires seven to make a perfect whole. We have seven days. There are seven spirits of God around the throne of Mind. Frequent allusions to this mystic number are found in the Bible.



BRAIN EXPOSED.

1st. **SENSATION**, or *Sensorium*, from which the senses derive their names.

A central group of organs in the "medulla oblongata"—the focus of the mind, and center of the nervous system. It is the fountain of the nervous organism, which creates the sense of feeling. The innumerable ramified nerves that permeate the body, are but an extension of the brain organs—the conductors or channels of the mind. Like the fibers and roots of a plant, they supply the brain with negative animal magnetism, generated in the compound organized batteries of the body, and conduct the spiritual and mental magnetism from the brain to the extremities of the physical man.

Thus woven together, the many members and faculties of our nature form one body.

Sensation is the sentinel of life; the quickened spiritual perception of all facts and phenomena: the root of all the senses: the primary central sense—like the sun in the center of the solar system—in connection with motion.

2d. **SENSE OF MOTION.** Webster says, the primary idea of language is motion—to move. He would consider this the central Word. We build on this basis that motion and sensation are the central sense—the first effect of positive and negative forces. Attraction, repulsion, and motion are the triune key of the Universe.

The nerves of motion and sensation are intimately wedded together. Those of motion quickening the muscles into action, as those of sensation quicken the body into feeling. The nerves of motion rise and center in the phreno-organs of Equi Motiveness, as the nerves of sensation emanate from the organ of Consciousness, located in the little back brain called the cerebellum, and which produces the infinite variety of involuntary motions of the voluntary muscles. If the right lobe of this organ be cut, the individual revolves to the left, and vice versa.

These senses are the first step in the scale of gradual development that elevates animal above vegetable life. The chief corner stone of the great temple of mind, they should be wisely trained and properly cultured. The larger the

more vigorous the cerebellum, the stronger, more energetic and effectual the motions, and the keener, more acute and clear the sensations. All the elements of motion and sensation are generated in the lower brain. Here all the nerves of the brain focalize, concentrate, and extend down through the spinal column to every part of the system. The brain organs being positive, medical electricity, must be applied naturally, in the order of nature. The object should be to create and establish the to and fro current as natural as possible, in order to remove obstructions, and heal the sick and disordered nerves, and the relaxed and wasted muscles. These senses should be instinctive monitors in the matter. But this subject is treated upon in detail by the author, in his work on Medical Electricity.



3d. **SENSE OF TASTE.** This guards the stomach, and is located in the mouth and palate, consisting of the numerous flattened nerves covering the tongue, etc., which enable us to judge of the quality of food. It is not, however, an infallible guide. Unsavory articles may be wholesome, while substances which please the palate may act as poisons. Taste should be trained and cultivated; as this organ is the first developed, so it seems to lose its activity the last.

We should masticate our food thoroughly, and mingle the saliva properly with it, before swallowing.

Alimentiveness takes cognizance of tastes or flavors, and probably of odors also. It is not improbable, however, that the compartment generally assigned to alimentiveness really contains a group of organs, one of which may have the appreciation of odors for its special function; but this has not been fully determined upon. Anatomically, we find that the nerve of smell communicates directly with the perceptive faculties, as well as with those which lie posteriorly in the base of the brain.



4th. **SENSE OF SMELL.** The sentinel of the lungs, located in the nose, takes cognizance of odors, the emanations of all substances.

By means of smell, the external world acts upon man and animals from a distance.

We should sleep with our mouths shut, and breathe through the nose. The sense of smell should be cultivated. The fine, sensitive nerves, covering the inner coat of the nose, should be exercised, or they weaken and perish, like the muscles of the body, or the organs of the brain, for the talent that is not improved will be taken away. There is infinite improvement to be made, and pleasure to be enjoyed by the proper cultivation of all the faculties of the mind.



5th. **SENSE OF HEARING.** Caused by the vibratory action of the waves of air upon the drum of the ear. It is located in the center of the side head, producing the sensation of sound upon the brain. The ear is peculiarly constructed to catch and concentrate sound, which stimulates all the faculties, especially the impulsive organs situated around the ears. The dog growls and barks before he bites; man talks loudly, when angered, before he fights. The

lion roars before pouncing upon his prey. The thundering cannon impels to deadly conflict.

Music, the poetry and harmony of sound, when her seven keys and notes are properly blended, produces the most enchanting and elevating influence, because it soothes, calms, and harmonizes every organ of the mind and faculty of the soul.



6th. SENSE OF SIGHT. "If thine eye be single, thy whole body is full of light." JESUS.

God said "Let there be light, and there was light."

Light, the finest, most spiritualized and luminous material substance—is the key of Life, and the link between mind and matter.

The eye is the organ of sight, connected with the perceptive group of organs by seven pairs of nerves. The optic, or central nerve transmits all impressions made upon the retina, which is the most sensitive and delicate cognitive process, and needs more care, cultivation and protection than any other; hence its location in the cavity of the skull, surrounded by powerful bones and muscles, protected by eyebrows, lids and lashes, lubricated by wonderful secretions, which keep the eye in working order.



GALILEO.

7th. INTUITION. The all-absorbing, soul-quickening sense. The mysterious and incomprehensible operations of natural and spiritual life can be only understood through this sense. It embraces all the interior organs of the mind, which are but different faculties of this grand illuminating sense. It corresponds to the instinct of animals, and the inspiration of angels; enabling man to come into rapport with the immaterial and spiritual, and to communicate with the Infinite Intelligence. When predominating, in

harmony with the temperaments, and other senses, it leads man, by the infallible "inner light" — that lighteth every man that cometh into the world."

When strong, it produces a clear, illuminated countenance; sharp, penetrating eyes; thin skull; compact and predominating brain; enabling its possessor to gain intuitive knowledge without the study of books. When deficient, the individual is stupid, dull, and thoughtless. Can never succeed as a scholar, nor accomplish much in life, unless by continual, persistent cultivation of the internal sense of thinking which is, like all the faculties, capable of growth.

Those possessing this intuitive power in a large degree, will be able to receive and appreciate knowledge beyond the perception of the age in which they live. They are often in advance of their times. "The world moves," said Galileo, eloquent and forceful under the clear perception of truth inspired by the action of this almost divine faculty. It is through the recognition of truths as revealed through this sense, that men have endured persecution and martyrdom with unshrinking fortitude.

CULTIVATION OF THE SENSES.

Exercise renders the sense of touch more delicate, the sense of taste more refined, the sense of smell more acute, the sense of hearing more exqui-

sight, the sense of sight more perfect, the sense of thinking more inspirational, the muscular senses more effectual.

Over exercise enfeebles the organs of sensation. There is much danger of over exercising the sight.

Inhaling intensely active odors, such as smelling salts, etc., have in some cases much injured the sense of smell, while strong spices, liquors, etc., act injuriously upon the sense of taste. The remedy for over-exercise is entire rest.

The principles herein developed it is hoped will induce the reader to cultivate to the full his powers of rationally enjoying this world, and he will understand the feeling of Campbell, the poet, when he exclaimed in a letter to a friend :

"What adorable beauties of God, and bounties of Nature, we live in without knowing."

Reader, as you value happiness here, and as you hope for happiness hereafter we beseech you, above all things, **STUDY YOURSELF.**

All well-organized human beings have the same number of fingers, toes, eyes, ears, nerves, and organs of body and brain. They differ not in function, but only in their degree of development. If one be destitute of natural affection, reason, music, calculation, devotion, etc., he is simply unfortunate, perhaps idiotic in some one or more organs ; and it is the province of the phrenologist to determine the relative size and strength of each and all of the organs of body and mind, and to state who is, and who is not well organized and also to show how each and every one may improve and make the most of his talents, and what he can do best.

Man is not fated to be good or bad ; but is so organized that he may be either, that is, he may live a virtuous, or a vicious life—it is optional with him. He may rise or fall, be temperate or intemperate, true or false. He may make much or little of himself, and Phrenology explains how.

Thus, by taking into account the whole man, body and brain—by looking at him from all stand-points, by a careful analysis of his Physiology, Phrenology and Physiognomy, we may obtain knowledge of all the different nerves of the body, their locations, functions, and uses, and this will reveal to us all the signs of character, and how to read them.

The Temperaments indicate the different qualities and conditions. A knowledge of Physiology enables us to determine the temperaments, and their relative effects on character ; and also the health and strength of the organization, whether good or bad, weak or strong, coarse or fine. Let it be remembered that the **QUALITY** of the body and brain has as much to do with determining their strength and power as the quantity. Are you fine or coarse ?

Yet let no one misunderstand or misapply the use of these terms, which are only relative in their significance. A poetic and artistic temperament may be a desirable gift, yet in the great scale of humanity its value will not perhaps be found greater, or more adapted to the true ends of existence than one of an opposite quality. Each in its place fulfils its purpose ; nor should we accord to one a questionable elevation over the other. All are necessary to the harmo-

o great whole ; only so is it perfected. It is only the nearness of contact which renders one temperament apparently desirable—another distasteful. **Each** to his work. After ages will not distinguish with scrutinizing carefulness the designer from the builder of the pyramids.

KEY TO THE PHRENO-CHART.

1. **FIGURE 1** signifies very small and deficient.
2. Small and weak ; influenced by other organs.
3. Moderate ; exerting some influence.
4. Average ; exerting a fair influence ; controlled by circumstances.
5. Above average ; with fair opportunities habitually manifested.
6. Large ; constitutes a marked and predominant trait.
7. Very large ; overruling the other organs ; amounting to deformity.

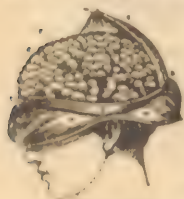
The **sign** — will be affixed whenever the organ is somewhat larger than the number indicates ; and the **sign** — when somewhat less.

To know what organs require to be cultivated, and what to be restrained, is most important. This will be indicated by curving the dash **UPWARD** whenever the faculty is too small, and requires cultivation, and **DOWNWARD** whenever it requires regulation, restraint, or right direction.

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THE HUMAN BRAIN.

The human brain is an oval mass filling and fitting the interior of the skull, and consisting of two substances, a gray, ash-colored, or cineritious portion, and a white, fibrous, or medullary portion. It is divided both in form and function into two principal masses, —the cerebrum and the cerebellum. The cerebrum is divided longitudinally into two equal hemispheres, and each of these in its under surface into three lobes. But the most remarkable feature in the structure of the cerebral globe is its numerous and complicated convolutions, the furrows between which dip deeply down into the brain. By means of these foldings the surface of the



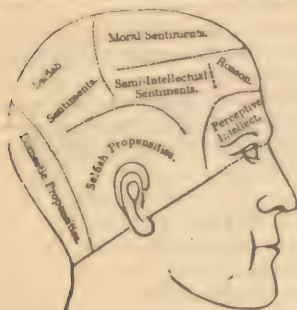
BRAIN EXPOSED.

brain is greatly increased, and power gained with the greatest economy of space, for it is a demonstrated fact that in proportion to the number and depth of these convolutions is the mental force. "The mind's workings are here represented in moving spirals, and the subtle insinuation of thought, whose path is through all things, issues with power from the form of cerebral screws. They print their shape and make themselves room on the inside of the skull, and are the most irresistible things in the human world."

The cerebellum lies behind and immediately underneath the cerebrum, and is about one eighth the size of the latter organ. It is divided into lobes and lobules, and consists of a gray and a white substance, like the cerebrum, but differently disposed, the white portion being internal in the cerebrum, and external in the cerebellum, in which, also, both substances are disposed in thin plates instead of convolutions.

Extending from the base of the brain to the atlas or bony pivot on which the head rests, is the medulla oblongata. It is conical in shape, and may be considered the head or beginning of the spinal cord, which continues it, and, in fact, extends the brain down the vertebral canal, and by means of the nerves which it gives off and which pass through notches between the vertebrae, connects it with every part of the body. There are generally reckoned eleven pairs of nerves arising from the brain, and thirty one from the spinal marrow. It is thus seen that the whole nervous apparatus is included in the mental system, and that the brain, as the organ of the overruling mind should be, as it unquestionably is, is omnipresent in the human body.

WICKES: MINIATURE PHRENO-CHART & COMPASS OF LIFE.



A NEW SYSTEM OF PHRENO-PHYSIOGNOMY, COMPRISING MANY NEWLY DISCOVERED PHRENO-ORGANS, TOGETHER WITH A DELINEATION OF THE PHRENO CHARACTER, TALENTS, DISPOSITION, AND BUSINESS QUALIFICATIONS OF

M

AS GIVEN BY

PRACTICAL PHRENOLOGIST AND PHYSIOGNOMIST.

Examined this day of A. D. 18

"Man's greatest knowledge is himself to know."

Man is a Microcosm ; an epitome of the Universe ; a Germ of Deity. The BRAIN is the seat of the soul. It consists of a plurality of faculties, constructed upon the principle of the compound galvanic battery.

SIZE OF THE BRAIN (INCHES.)

SIZE OF HEAD. Other conditions being equal, the size of the brain and of each organ is the measure of its mental power.

1. **VERY SMALL.** Is incapable of mental effort, or of experiencing much pain or pleasure.

2. **SMALL.** Your mind is, at best, but weak and inferior. May be intuitive, and manifest some sharp traits of character, but lacks common sense.

A head marked 1, or 2, will be idiotic, and its owner CANNOT take care of himself.

3. **MODERATE.** You have a contracted mind ; are smart in little matters ; easily controlled by others.

4. **AVERAGE.** Yours is not a very large mind, but it is bright and active. You will accomplish more than some who have a much larger head than you. With proper culture you will attain and achieve much.

2. **AVERAGE.** Under favorable circumstances may do well in your sphere but will be incapable of great undertakings.

3. **FULL.** Yours is a mind of fair power, if properly cultivated. With assistance, capable of accomplishing much, of making itself felt in society, and of wielding a large influence, yet incapable of great, independent achievements.

2. **FULL.** Although your brain is of full size, the mind is an ordinary one.

6. **LARGE.** Yours is a mind of fine and large power. You can wield an extensive influence; can make yourself felt among your friends at least, if not by the world at large; can accomplish much.

2. **LARGE.** You have a strong mind; with care and culture can rise to eminence, if not pre-eminence.

3. **LARGE.** You have a fine brain, a fine mind, but not physical energy, stamina, power to sustain it. Your head will devour your body. You have a tendency, whether inherited or otherwise, to derangement of the mind—to insanity—against which you would do well to guard.

4. **LARGE.** Yours is a large brain; a strong, but not brilliant mind.

5. **LARGE.** Yours is a strong character, but an eccentric and peculiar one. You are known for oddities, for an unlikeness to others.

7. **VERY LARGE.** Yours is a very powerful mind. Are a mental giant; can control circumstances, and mould public opinion and action at will.

EDUCATION, TEXTURE AND TEMPERAMENTS GOVERN.

ELEVATION. The mind is like a garden. Temperaments correspond to the soil. The faculties increase with exercise; they decrease with inaction. "No excellence without labor."

TEXTURE. While size gives momentum, fineness of quality imparts worth, weighe, solidity, and endurance.

Organic Tone.

3. **MODERATE.** You are rather plain in taste, sentiment and desires; practical, rather than refined; not very poetic.

2. **MODERATE.** You are one of the plain-grained, homespun, every day kind,—not one of the more refined, polished, exquisite.

4. **AVERAGE.** You are not sensitive to impression; have not a keen, fine nerve; do not suffer or enjoy very intensely; have not a very fine taste.

5. **FULL.** You are not wanting in refinement of feeling, delicacy of sentiment and intensity of conception.

2. **FULL.** Yours is a rather refined, sensitive temperament capable of the higher polish, of the finer feelings, alive to pleasure and pain, but there is some little dross in it,—some alloy with the true metal.

6. **LARGE.** Yours is a refined, sensitive, susceptible soul. You enjoy and suffer deeply, keenly,—almost too much so for your own best peace.

2. **LARGE.** Yours is a very nice, fine, sweet, tasty, dainty, delicate nature. You should cultivate a plain, practical common sense, every-day tone.

3. **LARGE.** You are as sensitive as a naked nerve ; tremulous with joy and sorrow ; written between the two words agony and ecstasy.

4. **LARGE.** You are over-nice, an exquisite ; over-fine, squeamish.

VERY LARGE. Yours is a very refined, sensitive, susceptible, silken temperament ; much more than ordinarily so.

Activity.

ACTIVITY. Imparts quickness, industry, willingness and efficiency ; disposition and ability to make its power available.

EXCITABILITY. Produces the highest degree of intensity of thought and feeling ; easily called into action.

MODERATE. You are deliberate in movement, but, once fairly at work, you have a good faculty for dispatch. Sometimes do two days' work in one.

AVERAGE. You are not remarkably active, but rather deliberate and steady-paced ; still you can, and sometimes do hurry.

FULL. You are quite active, but not too much so ; will hurry when necessary.

2. **FULL.** You are active enough, tolerably quick and sprightly in movement, but you do not like to confine yourself to anything like hard work.

LARGE. You are very lively, active, quick in all your motions.

2. **LARGE.** You are active in movement ; lively, spry, quick, restless ; all ways in motion ; likely to wear out rather than rust out ; are almost too active. Should learn to be more slow, quiet, steady and deliberate—to save energy.

3. **LARGE.** You are very spry, light, swift, agile in movement ; alert.

4. **LARGE.** Yours is a supple, flexible frame. You would, with practice, succeed well, by your strength, in leaping, wrestling, springing, dancing.

5. **LARGE.** You should learn to take life more slowly, deliberately, and patiently. What's the hurry ? Eternity is long. Stop and think. Patience.

VERY LARGE. You are very active and rapid in all your movements, lively, spry, quick and restless.

Propelling Power.

AVERAGE. You have ordinary energy and force of character ; none too much for great enterprises. Should cultivate more activity and propelling power.

FULL. You have the ability to drive your affairs ; take hold of business with considerable energy and force when roused.

LARGE. Have great energy and force of character, when roused ; are capable of driving on your business, your purposes and plans too hard ; generally force your way through whatever you undertake.

VERY LARGE. Have very great energy and force of character ; much efficiency and enterprise ; drive all before you, and " cut your way through the world ;" put " through by daylight" whatever you undertake.

Constitution.

HEALTHINESS. Upon this depends the power and vigor of the system ; strength and harmony of mind.

VITALITY. The brain exhausts, and the body manufactures vitality ; the supply should equal the demand.

MODERATE. Your constitution is naturally frail. You should, by all means, study physiology, and carefully apply its teachings; else, from want of health, you will fail to accomplish much.

2. MODERATE. Yours is a delicate constitution; yet you at times flush up to the enjoyment of good health, and a warm, hopeful existence.

AVERAGE. You are not very rugged or hardy, yet are not often very ill; but a little thing would affect you.

3. AVERAGE. Your constitution is not rugged, yet it is not tanged or tainted with disease,—only delicate, not unsound. It may last to old age.

4. AVERAGE. Yours is not a healthy constitution; yet you will endure, and last, and hang on to life, while others, more healthy, will pass away.

FULL. You inherited a tolerably good constitution, but not the best.

2. FULL. Yours was, and even is a fair constitution, but not the best.

LARGE. Have a strong constitution, naturally; can endure a great deal of physical or mental labor. Sometimes a good constitution is impaired by carelessness and neglect.

3. LARGE. Strong constitution, which is favorable to both body and mind; hence, can endure great hardships, and much physical and mental fatigue.

VERY LARGE. Your constitution was made, originally, as if of wrought iron, to endure almost any vicissitude, and still be healthy and strong.

Present Condition.

MODERATE. Present tone of your health and nervous system is low.

AVERAGE. You are confining yourself too closely indoors; breathing an impure atmosphere that is wilting you down.

FULL. You are enjoying very fair health, though you are not very hearty.

2. FULL. You are just now suffering from a slight impairment of the health, but one that is of temporary effect. Will probably soon be all well.

3. You are exhausted, worn, and overtaxed.

LARGE. You are at present in very good health; fresh and hearty.

VERY LARGE. Are the very embodiment of good health; are sound.

TEMPERAMENTS.

The proportions and conditions of the bodily organization which modify the manifestations of the character, are commonly called **TEMPERAMENTS**.

There are three principal Temperaments, the Vital, Motive, and Mental, corresponding to the three colors in light, or the **DIVINE TRINITY** in all things.



VITAL.

THE VITAL TEMPERAMENT. The vital Temperament is evinced by large lungs, powerful circulatory system, and large digestive, regulative, and assimilative organs;—abundance of blood, and animal spirits; producing bodily growth, vitality and life.

MODERATE. You are too lean and spare to use life to advantage; will too soon become exhausted, except when excitement keeps you up.

2. **MODERATE.** Although now rather slenderly and delicately made, you will probably gain much in flesh and fulness, warmth and vitality.

AVERAGE. You have not a great deal of vitality, animal power physical vigor, still, you have enough to be able to accomplish much.

FULL. You have sufficient vitality, fulness, plumpness, and animal energy to resist the cold, nourish the body, and accomplish a good deal physically, and also enjoy a fair share of the comforts of animal life.

2. **FULL.** You are not large or powerful, yet you will wear like leather.

3. **FULL.** You have a fair share of fulness, warmth, juiciness; yet you are not tough or hardy, but disposed to give way.

LARGE. Yours is a fine, full, plump, warm, juicy, physical nature. Are capable of highly enjoying the animal pleasures and comforts.

2. **LARGE.** You are rugged, tough, strong and hardy. Came from a long-lived ancestry,—late to ripen,—best in old age.

OPAQUE, DARK, ABSORBING TEMPERAMENT. Most unfavorable for mentality thought, genius and inspiration.

BILIOUS, OR VENOUS TEMPERAMENT. Active, compact. Gives intensity and endurance; favors mentality and education.

Motive Temperament.

MUSCULAR, POWERFUL MOTIVE TEMPERAMENT. Gives physical energy, muscular power, force and strength of character.



MOTIVE.

LOCOMOTIVE TEMPERAMENT. Corresponding to the **BILIOUS**, has a strong, bony system, abundance and hardness of muscle, dark, wiry hair, dark eyes, rough, prominent features, dark complexion, and a great disposition to locomotive effort,

The motive temperament is favorable to dignity, to sternness, determination, power of will, desire to govern and control others. It gives slowness of passion, but great permanency of disposition, steadiness and strength of thought, but not brilliancy; patient application; frankness, clearness of perception, retentiveness of memory, and soundness of judgment, with a desire to engage in heavy labor, or large business operations.

MODERATE. You are disposed to use all the strength you have, and think and feel that you have more than you really possess.

AVERAGE. You are not very strong; not able to lift large loads, nor strike hard blows, nor put forth much physical effort, except under intense excitement.

2. **AVERAGE.** Are not very powerful; not capable of long continued bodily effort, still, may endure much of the wear and tear of life.

3. **AVERAGE.** Have not a very strong frame, but are flexible, light, and graceful in movement; quite free from awkwardness.

FULL. Have fair motive power, but are not remarkable for strength.

2. **FULL.** Your bones are not large but you have good muscular power.

LARGE. Yours is a fine physical frame; fine bone and muscle.

2. **LARGE.** You tend much to bone and muscle.

1 LARGE. Your bones and joints are too large to allow you to be very graceful. Are strong but plain, and rather awkward in movement.

2 LARGE. You have done more hard work in one way and another than it was well to do; have worn yourself too much, toiling with hand and foot.

VERY LARGE. You are a hewer of wood and drawer of water—eminently adapted for labor.

Mental Temperament.

MENTAL TEMPERAMENT. Depends on the brain and nervous system, and is accompanied by mental activity, smallness and fineness of muscle, light frame, thin skin, fine hair, delicate frame, and a large brain as compared with the body.



MENTAL.

This temperament, on account of its compactness of muscle and the activity invariably accompanying its predominance, does not lack strength and vigor as might, perhaps, be supposed. Under the excitement of passion, emotion, or the direction of a powerful will, impulsing through the whole being, it is capable of great endurance, and an intense energy.

LIGHT, NERVOUS TEMPERAMENT. Most favorable for manifestations of mind, thought, and intuition. Indicating activity of mind and body, without corresponding strength. As this temperament gives delicacy to the body, it also imparts a peculiar sensitiveness and vivacity to the mind; a disposition to think, study, and cultivate art, or follow some light, delicate business.

AVERAGE. Your mind is tolerably active and sensitive to impressions, but not much disposed to the study of books.

FULL. You are disposed to fair activity of the mind. Your thoughts are generally busy, but seldom so much so as to exhaust you.

2 FULL. You like to scheme, and plan, and think on the business affairs of life, and in this way your mind is quite active, keen and sensitive, but you are not greatly given to the study of books,—or to literary pursuits.

3 FULL. There is too much heat in your head, and perhaps too little in your hands and feet. You will be likely to suffer from headaches.

LARGE. Your mind is very active, sensitive and intense. You are always thinking, whether waking or sleeping. You should be careful not to overtax the mind. Should sleep much.

2 LARGE. Yours is a lively, active, sensitive mind; somewhat fond of books and study, but more inclined, perhaps, to observation and thought in connection with the affairs of life.

3 LARGE. You are liable to suffer from nervousness; nervous diseases.

VERY LARGE. You are always in a fever of thought, thinking, thinking ever; too fond of study and mental excitement.



LYMPHATIC, EASE LOVING TEMPERAMENT. Producing both corporeal and mental languor, dullness and inactivity.

It supplies the lubricating oil to the system. Less incapable of mental effort than slow in exhibiting its results.

SANGUINE, OR ARTERIAL TEMPERAMENT, indicating a love of exercise or work in the open air, instead of being sedentary.

THE BALANCED OR MIXED TEMPERAMENT, with all the good and evil tendencies of our common humanity, is indicated by a well-proportioned body and head, with no part particularly large or small. Washington, the "father of his country," calm, cool, dispassionate, furnishes a fine illustration of this temperament.



WASHINGTON.

HARMONY. A perfect balance of brain and temperaments is most favorable to health and longevity.

MODIFICATION. The temperaments may be modified, and even radically changed, by diet, exercise, habit, study, or contact with opposite temperaments.

RED, IMPULSIVE TEMPERAMENT Produces heat, passion, impulse, feeling, enthusiasm, blood.



SMALL. Your passions are very cold and dead; your feelings neutral.

MODERATE. Your passions are not deep or powerful.

AVERAGE. Yours is not a very passionate, voluptuous nature. You are not of the tragical kind; still you are not wanting in feeling, not cold.

2. **AVERAGE.** You are not wanting in passionate tone, in depth of feeling when stirred; still your heart will hardly break.

FULL. Your passions are of sufficient intensity to enjoy and suffer much, to love or hate deeply, but not too much so.

2. **FULL.** Your feelings are of a plain, earnest reliable cast; not the voluptuous or tragical, yet deep and strong.

LARGE. Your passions are strong, your feelings intense. You love ardently when you love, and hate when you have strong prejudices.

2. **LARGE.** Yours is an intensely warm, scarlet, passionate, high-wrought soul. You will have a rich experience in life.

3. **LARGE.** Yours is a deep, tender nature; rich and full.

4. **LARGE.** You are almost too luxurious, too voluptuous, too sensuous. Should cultivate the cold and neutral; try to be calm and stoical.

5. **LARGE.** You have had a large experience in life, what some would call a rich one, and certainly not altogether an innocent one.

VERY LARGE. Yours is a passionate soul, full of love and hate; very strongly tinged with the scarlet of life.

EMOTIONAL TEMPERAMENT Indicated by the intensity warmth and fervor of the feelings. As objects seen through a colored glass partake of its hues, conveying more vivid impressions through the eye to the brain, so all the experiences of life, whether painful or pleasant, are heightened, intensified, rendered more effective for the time, by the predominance of this temperament.

MODERATE. You are rather cold in the feelings; not vivid or impulsive, rather slow in forming attachments; may be deep, but not ardent.

AVERAGE. You are rather placid and calm in the feelings, not easily interested or excited in love or hate, however deep.

2. **AVERAGE.** You are calm, quiet, philosophical, self-poised.

FULL. You are somewhat impulsive and spontaneous in your feelings.

2. **FULL.** Your feelings are quite ardent, vivid intense and excitable; but you control yourself so as to appear smooth, even, and self-poised.

3. **FULL.** You see things in a distinct light, and speak in an emphatic manner. Yes is yes, with you, and no is no, as if printed in capitals.

LARGE. You are warm, lively, impulsive and vivid in your feelings.

2. **LARGE.** You are very volatile. Your feelings sparkle, and bubble, and pass away; you are inclined to be fickle, and fond of variety and change.

3. **LARGE.** You are very dash, warm and ardent; very sanguine. Have high animal spirits; are welling over with fulness of animal life.

4. **LARGE.** You are an enthusiast—zealous and ardent, very devoted.

VERY LARGE. Yours is a very ardent fancy, seeing things in bright, vivid, scarlet colors. Your mind flashes and scintillates.

The structures which in excess determine these temperaments, exist in each individual. In one person one temperament may predominate in the next another. Experience proves that they can be, by proper training, essentially modified, particularly in youth. But the terms by which the temperaments are indicated are often misunderstood. Sanguine has been mistaken for buoyancy of spirit, bilious for tendency to bilious diseases, and nervous for a derangement of the nervous system. Individuals should, therefore, guard against these prevalent errors by carefully studying the nature and philosophy of the temperaments and their combinations, which they will find both highly interesting and instructive.

Phrenology teaches not only the use, and action of the brain, but its relation to the physiology of the entire system, showing that to make a perfect man there must be a "sound mind in a healthy body."

The brain is the complex machinery of the mind. The center and focus of all thought and sensation; the mysterious, organized battery of the soul. Activity, quality and size are the measure of mental power. Texture, Education, and Temperaments invariably govern the manifestations of the intellect.

These constitute the triune, golden guide to character.

The soul is ever struggling out of the body, shaping the features and moulding the physical form to suit its varied necessities; changing the convolutions of the brain and configuration of the head. Thus the quickening spirit acts out and expresses its inner nature upon the external tabernacle, or house we live in, which is destined so soon to crumble away, and leave the naked soul to take its flight untrammelled by dust and clay.

We can never judge of the real character without estimating the energy and quality of Soul itself as we have briefly endeavored to describe them in the foregoing pages.

These energies, impulses, and subtle peculiarities of temperament are the living fires, the hidden engines, the steam generators which propel the intricate and beautiful machinery of the brain, where spirit and matter mysteriously unite, blended and interwoven in a mystic web, "fearfully and wonderfully made."

PHRENO-ORGANS:—NATURAL CLASSIFICATION.

DIRECTIVES, SOCIALS, AND IPSEALS

THE PRIMITIVE GRAND DIVISIONS OF THE BRAIN.

DUALITY. The brain and faculties of the mind are dual, as well as the functions of the body.

Directives.

THE intellectual, knowing, and directing faculties occupy the forehead— the part of the brain uncovered with hair. They receive impressions through the external senses, transmit them to, and treasure them in the mind. They may be divided into four genera, viz :

PERCEPTIVES, RETENTIVES, REFLECTIVES, INTUITIVES.

GENUS FIRST : PERCEPTIVES.

LOCATED around the eyes ; relate to sight ; receive impressions through the



PERCEPTIVES.

senses, directly from external objects, modify and transmit them to the conscious center in the medulla oblongata, (sensory) where the mind is focalized in the organ of Consciousness, and operates in a mysterious way, not yet fully understood. These faculties take cognizance, through the senses, of all the phenomena of nature ; accumulate facts and statistics ; are the source



REFLECTIVES.

of the exact sciences ; give talent for practical business ; disposition to enter upon new enterprises, and experiment personally in the active realities of life. They bring man into contact with the external world, lead him from the inner to the outer life, adapting him to its uses.

Analysis of the Perceptives.

INDIVIDUALITY. Power of observation ; ability to see many things at once, and make accurate distinctions.

FORM. Memory of shape of things. Ability to draw, draft or map ; memory of faces and forms.

SIZE. Ability to judge of distance, bulk, height, depth, breadth, magnitude.

WEIGHT. Gives the idea of force, resistance, momentum, balancing, shooting, etc.

COLOR. Ability to distinguish and remember color, hues, tints, shades. Leads to painting.

ORDER. Love of system, arrangement ; neatness, method, rule ; a place for everything.

CALCULATION. Numerical computation ; ability to reckon figures in the head ; also to plan, contrive, bring about results from given causes.

GENUS SECOND: RETENTIVES.

LOCATED immediately above the Perceptives, give fullness to the central



LARGE.

forehead, above the brow; are the foundation of memory, history and knowledge. The memory also retains ideas when facts are presented to the mind. These constitute the store-house of the brain, where all the results of experience, effort, discipline, suffering, in short, all the varied and innumerable facts of life, are gar-



SMALL.

nered for future use. Whether the harvest has been scant or abundant may be accurately judged by the indications represented in the above cuts

Analysis of the Retentives.

LOCALITY. Memory of places; desire to travel, see the world; ability to keep the point of compass.

EVENTUALITY. Memory of disconnected facts, incidental events; details; minutiae of things.

MEMORY. Recollection of phenomena, circumstantial and historical facts, general memory.

TIME. Cognizance of lapse of time, succession, measure in verse or music.

TUNE. Tone; sense of melody and musical harmony; ability to learn tune, desire to sing.

MODULATION. Innate sense of emphasis and pronunciation; ability to modulate the voice; distinguish sounds.

EXPRESSIVENESS. Verbal memory; power of expressing ideas; desire and ability to talk. Capability of impressing others in conversation.

NAMES. Located back of the eye. Memory of proper names; crowds the eye outward, not downward.

GENUS THIRD. REFLECTIVES.

REASONING and reflective faculties, located above Memory, give breadth



LARGE.

and depth to the upper forehead and receive impressions from the other organs, through the central mind, or sensation. They enable the mind to perceive the relation of things,—to know the why and wherefore,—to analyze, criticise, and discriminate. They constitute the scale, gauge, and lever of the mind: give judgment, desire to study into causes and effects;



SMALL.

weigh and measure all things in the balance of reason. Give taste and talent for metaphysical sciences, investigate laws and principles, contrive, create, and originate ideas. Are the God in man, bringing order out of chaos, and shaping the world to his creative will.

Analysis of the Organs of Reason.

CASUALTY. Power of reason; discovering first principles; philosophizing talent; tracing effects to their causes.

CONTRIVANCE. Ability to adapt means to ends; ingenuity in planning, designing, inventing, etc.

COMPARISON. Perception of analogies, resemblances, differences; ability to compare, classify, criticise, etc.

REFLECTION. Desire to reflect, think deeply, inquire into first principles.

CONNECTIVENESS. Ability to see the connection and bearing one thing has upon another.

PROSPECTIVENESS. Desire to look forward; ability to plan for the future.

DETECTIVENESS. Ability to criticise, correct, detect, set things to rights.

GENUS FOURTH: INTUITIVES.

THESE spiritual faculties occupy the throne of the mind, give light and elevation to the forehead, act as the illuminators of the soul, reaching higher and farther than reason. They deal with the immaterial and the spiritual; give evidence of the immortality of man, and the reality of spiritual life; take cognizance of spiritual phenomena, constitute the eyes of the soul, the organs of instinct and faith, the evidence of things not seen; bring man



LARGE.



SMALL.

in rapport with the heavens, with invisible intelligences, and the Creator.

Analysis of the Intuitive Faculties.

SPIRITUALITY. Inspiration, instinctive spiritual aspiration; interior spiritual perception. The highest faculty in man.

FAITH. Innate desire to understand, and confidence in invisible realities; internal evidence of the essence of truth; trust in Providence.

INTUITION. Prescience; prophecy; ability to foresee events, unvail the future, simplify and explain mysteries.

CREDULITY. Belief without evidence; inclination to receive, and desire to examine the new and curious.

MARVELOUSNESS. Love of the wonderful, strange and unaccountable, supernatural and spiritual.

SEAVITY. Pleasantness, blandness, persuasiveness; ability to make a favorable impression, to win regard.

HARMONY. Ability to harmonize, unitize, discover the adaptation of things.

NATURALNESS. Intuitive perception of character; disposition of men and animals; ability to reach and influence them.

REMARKS ON THE ARRANGEMENT OF THE IPSEALS.

THE rule which should be our guide in a scientific classification of natural objects, is, to arrange together those things which bear the nearest affinity and analogy to each other. I conceive that the perfection of any science depends almost entirely on the success of its founders in the arrangement, classification

and nomenclature of its elements: for this reason I have always been solicitous to discover the NATURAL foundation for a systematic arrangement and correct nomenclature of the Psycho-organs. In considering the whole Ipsical class I think I have discovered that from Pneumativeness to Hopefulness there is a regular succession and order of development which a philosophic mind could not easily mistake; that these organs are connected as a natural chain, consisting of twelve or more links, each of which, upon a careful analysis, is found to bear the Ipsical character, and to have an undoubted right to be admitted into the family of Ipsical organs. Again, it is evident that the first three Ipsicals have one feature in common which is not possessed by any other organs of this class, namely that they directly relate to corporeal, Ipsical wants.

Socials.

Which originate actions relating to society and all intelligent beings.

They are sub-divided into four species.

SPECIES I: PROCREATIVES.

Foundation of love and physical attraction; disposition and desire to multiply and replenish the earth. Gen. 1: 28. Desire to live and create life; to move and have a being. Located in the center of the cerebellum or little back brain, give depth and breadth to the same; are the center-stance, fulcrum, and essence of society; constitute the physical, or first heaven. These lie at the foundation of the race, first in the scale of being.

Analysis of the Procreatives.

AMATIVENESS. Physical and sexual love. Fondness, attraction and passion for the opposite sex.

CONJUGAL LOVE. Union for life. The pairing instinct. Chaste, exclusive love. Desire to marry.

PARENTIVENESS. Parental affection; desire to propagate.

EQUIMOTIVENESS. Center of physical and muscular motion; ability to move. Restlessness, muscular activity.

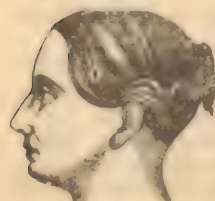
VITAVIVENESS. Love of existence as such. The dread of death and annihilation; tends to repel disease.

SANATIVENESS. Desire to avoid the causes of pain and disease; dread of wounds, sickness, personal injury, etc.

EX-SANATIVENESS. Relates to the healthy discharge of the excretory functions. Gives delicacy, modesty in regard to excrementory subjects.

SPECIES II: ESTABLISHING, ORGANIZING GROUP.

Located above the Procreatives, back of the middle head, above the ears.



LARGE.

Gives domestic and social attractions: establishes homes and families; organizes society into communities, tribes, etc. Focalizes and concentrates the mind; is the foundation of all society; the energizer and builder-up of everyday life, the fruitful seed which germinates in the healthy commingling of men and nations, and



SMALL.

in its more extended aspect results in commerce, national intercourse, business relations and all the arrangements of what is misnamed artificial life, which

knit the world together, proving the kinship of man with man. The term Domestic, generally applied to this group, is of too limited significance.

Analysis of the Social Organizers.

FRIENDSHIP. Sociability, love of company, society and social intercourse, union of friends.

FILIAL LOVE. Family friendship; love of choice and intimate friends; exclusive and particular.

INHABITIVENESS. Patriotism, attachment to country and home; desire to dwell in one place.

CONTINUITY. Application and patience; inclination to finish up.

CONNECTIVENESS. Ability to retain many things in the mind, at once distinct and connected; connect things.

PHILOPROGENITIVENESS. Love of children; care of offspring; makes one's own children nearer and dearer than anything else on earth; desire to be with, amuse and instruct them. Love of pets,—young, innocent, helpless creatures.

SPECIES III: ASPIRING AND GOVERNING GROUP.

FOUNDATION of government, political institutions; desire to control and direct the affairs of church and state, gives a dignified, lofty, aspiring disposition; creates the love of liberty, justice, independence; is the center and focus of will power. Located in the crown of the head; gives elevation above, and a little back of the ear, as seen in the annexed head of Gen. Halleck. This group of faculties is clearly marked in all military men who attain eminence or position, their profession being peculiarly adapted for calling it into action. But the development of these organs is no less necessary in all professions, trades, etc., where those engaged in them desire to attain power or influence.

GEN. HALLECK.



LARGE.

These are the kingly qualities; the indisputable evidences of a right to reign.

Analysis of the Governing Organs.

APPROBATIVENESS. Sense of character, popularity, fame, dress, display.

AMBITION. Pride, rivalry; desire to excel, to gain position and influence, love of competition.

SELF-ESTEEM. Self-respect, dignity, self-reliance; desire to control.

CONCEIT. Self-satisfaction, egotism, self-praise—the hero of his own story; measuring others by his own standard.

FIRMNESS. Stability, decision, perseverance, power of will, fixedness of character and purpose

CONSCIENTIOUSNESS. Innate sense of right; equity, justice, duty, principle love of truth and honesty.

DEVOTIONAL, CONFORMING, SUBMISSIVE GROUP.

DESIRE to conform to existing institutions and customs of society; to worship and adore the Supreme Being, submit to the Divine will. Creates aspiration, hope and charity, the highest and holiest virtues, the best and truest gifts; develops a meek and quiet spirit, which is, in the sight of God “of great price.” These are the fountain of love and unity; the harmonizers, the humanizers, the peacemakers, whose is the kingdom of heaven.

These adapt man to the condition of things, adorn, and elevate his nature; render him a moral, accountable, and religious being; beget aspirations after goodness, virtue, justice, purity, correct principles, a higher and holier state,



LARGE.

both in this life and that which is to come. When this class of organs is large, the top-head is high, long and broad; when small, the head is short, narrow, and low at the top, as seen in the head of the Malefactor, in contrast with that of Galileo, in which the moral sentiments are largely developed, giving the forehead a clear, spiritual aspect.



SMALL.

Analysis of the Devotional Group.

VENERATION. Worship, adoration, devotion, innate sense of a superintending providence.

DIFFERENCE. Respect for persons, age, opinions, superiors; ancient things, precedents, etc.

BENEVOLENCE. Charity, generosity, kindness, sympathy, desire to do good and make others happy.

RETROSPECTION. Delight in reviewing the past, its hopes and associations; tends to reflection.

SHARPNESS. Exercise thins the skull, and renders the organs sharp and tender, gives intensity.

SENSORIUM.

A CENTRAL ORGAN OF CONSCIOUSNESS, located in the medulla oblongata, at the point where the fibers of the brain converge, and where all the nerves of volition and sensation communicate and connect with the brain and each other.

CONSCIOUSNESS. Sense of life; center of the nervous system.

Each organ of the brain when excited either impels to action or directs action, and at the same time excites the mind, evolving ideas and emotions peculiar to the organ excited.

IMPULSIVES.

The blind, impulsive faculties of our nature occupy the side, back, and top of the head, the part covered with hair.

We divide the Impulsive organs into Ipsicals and Socials, and sub-divide them into Ranges and Groups.



LARGE.

The Ipsical organs impel to those acts, and produce those feelings which relate exclusively to the advantage of self. These faculties are denominated Ipsicals, from the Latin word "ipse," self; they occupy the side-brain, give thickness to the head, are the propelling powers of the mind, adding physical force, strength and energy to its



SMALL.

mental, moral and spiritual elements, linking man's highest to his lowest nature, and enabling the subtle essence of the Soul to manifest itself through matter.

RANGE FIRST: IPSEAL, CORPOREAL.

THESE relate to the body, and embrace the lowest faculties of the brain : give breadth and thickness to the face ; create the desire to eat, live and breathe ; direct attention to the wants and necessities of the physical organism.

Analysis of the Corporeals.

ALIMENTIVENESS. Appetite, relish, desire for nourishing food.

RESPIRATION. Desire to breathe ; love of fresh air ; dread of suffocation.

FLAVOR. Taste ; ability to judge of the quality of food.

THIRST. Desire to drink ; love of water and other liquids.

RANGE SECOND: EXECUTIVES.

LOCATED around the ear ; give force, energy and executive power to the character ; ability to remove obstacles, and overcome opposition ; to defend

and protect. Readily called into action by sound on the brain. Relate to the sense of hearing. Throw the ear somewhat out from the head.

It is through the excitement of these faculties that soldiers are led on by martial music to face with courage danger and death. Large in the heads of Washington and Spurzheim, as seen in these cuts.



WASHINGTON.



SPURZHEIM.

Analysis of the Executives.

DESTRUCTIVENESS. Severity, extermination, desire and ability to destroy, conquer, kill, annihilate and remove opposing obstacles.

EXECUTIVENESS. Energy, zeal, thoroughness, propelling power ; ability to execute, accomplish, and attain the object desired.

COMBATIVENESS. Defense, resolution, force, courage, defiance, boldness, resentment of opposition.

DEFECTIVENESS. Ability to discern defects ; see faults and pick flaws. Perverted,—scolding and backbiting, leads to lying.

RANGE THIRD: PRUDENTIALS.

Disposition to accumulate and provide for the wants and necessities of the body and mind. To avoid danger, to guard, conceal, shield and protect the system against want and danger.

Analysis of the Prudentials.

ACQUISITIVENESS. Frugality, saving, industry, thrift, selfishness.

ECONOMY. Ability to retain, and make small means answer great and numerous ends.

SECRETIVENESS. Self-control, policy, tact, or artifice. Ability to secrete, evade, excuse. Cunning.

CAUTIONSNESS. Carefulness, restraint, anxiety ; fear, prudence, discretion, provision.

RANGE FOURTH: PERFECTIVES.

Give width to the upper side head ; are the foundation of mechanism, taste and skill, ability to understand the laws of mind and matter, and control the elements. Create a love for poetry, painting, beauty and finish ; give a desire to expand, experiment and speculate. Act as wings to the soul.

Analysis of the Perfectives.

CONSTRUCTIVENESS. Mechanical dexterity and ingenuity ; manual skill ; inventive and constructive ability.

IDEALITY. Taste, fancy, love of perfection, poetry and the fine arts ; love of the beautiful.

REFINEMENT. Delicacy, purity, and chastity of feeling and sentiment.

SUBLIMITY. Love of the grand, vast, endless and infinite ; produces sublime emotions and enthusiasm.

MIRTHFULNESS. Gravity, hilarity, playfulness ; fondness for sport, fun, glee.

WIT. Innate sense of the absurd and ludicrous ; original wit ; ability to joke and ridicule.

There are many traits of character which arise from a combination of faculties and temperaments.

These questions are framed to meet such cases, and to convey the information generally required.

It is more difficult to mark these questions correctly, than to mark the size of the Pluronic organs. They are more important and useful to the persons examined.

QUERIES.

To what extent am I inclined to intemperance ? To conceal my intentions ? To deceive, should success or safety require it ?

To be courageous when exposed to danger ? To anticipate danger and prepare for it ?

How far does the state of my health seem to be favorable to energy and talent ?

Am I inclined to invention and mechanical operations ? Shall I be successful in original invention ? Can I improve upon the inventions of others ? To what degree am I inclined to be venturesome in business matters ? To labor for the accumulation of property ?

Have I attended to self-improvement ? Am I sufficiently prudent and economical ? What is my talent for natural mechanical science ?

Am I adapted to literature and the fine arts ? Am I capable of being a musician ? Have I the ability to execute instrumental music ? What is my natural ability to conceal and express emotions ?

What are my talents for public speaking ? Metaphysics, theory, and abstract science ? For theological, moral, and spiritual science ? For the mathematical, natural, and exact sciences ?

How far am I naturally disposed to conform to the institutions, customs and ceremonies of society ?

Could I by cultivation become fluent in speech ?

To what extent am I inclined to be cheerful and buoyant under adverse circumstances ?

Would I be true to the conjugal relation ? Am I inclined to be jealous without just cause ? To concentrate and limit my operations to a particular home and subject, instead of changing and rambling ?

Am I able to control and direct others ? To be controlled by others ?

How high is my pride compared with my vanity ?

Am I sufficiently ambitious of distinction and applause? Am I more selfish than generous? Have I sufficient sympathy and charity for others? Do my feelings and emotions get the better of my judgment? Can I control my temper and govern my passions?

Is a mixed, or a fruit and vegetable diet best for me?

Can I rely upon my own judgment in matters of business, or should I counsel and advise with my friends? Have I sufficient regard for reputation, dress, and appearance, justice and self-respect? Am I liable to be influenced to do wrong by the example and persuasion of associates? Have I sufficient moral courage to associate with and reform the vicious? Am I more conservative than radical? Are my conceptions of men and things correct and reliable? Would I succeed in business for myself? Am I liable to anticipate more than I can realize? Am I sufficiently inclined to cultivate my talents?

Can I rely upon my judgment in the choice of a conjugal companion, or a partner in business? Should I follow my own judgment and first impressions in regard to matters of love and business?

Am I sufficiently discriminating in regard to my associates?

What is my ability for acquiring knowledge by observation, traveling and experience? From books, study and reflection? Would I make a good teacher? Am I better adapted to mental than muscular effort?

Would I succeed in trade or speculation with or without a partner?

WHAT BUSINESS AM I BEST ADAPTED TO?

You would succeed best in the profession, trade, business, study or pursuit marked in the following list.

TRADES AND PROFESSIONS.

ARTISTIC. Actor. Daguerrean. Designer. Draughtsman. Engraver. Florist. Gardening. Ornamental. Historical Painter. Landscape Painter. Portrait Painter. Modeler. Musician. Sculptor.

MECHANICAL. Baker. Bookbinder. Blacksmith. Bricklayer. Butcher. Cabinet Maker. Carpenter. Carriage Maker. Carriage Ironer. Carriage Trimmer. Compositor. Cooper. Dentist. Dressmaker. Engineer. Finisher of work. Founder. General Mechanic. Harness Maker. Inventor. Jeweler. Machinist. Manufacturer. Miller. Milliner. Molder. Penman. Picture-frame Maker. Printer. Shoemaker. Silversmith. Stone Cutter. Surgeon. Tanner. Upholsterer. Watchmaker.

TRADE. Accountant. Agent. Auctioneer. Bookseller. Cattle Dealer. Commission Business. Clerk—Dry Goods—Fancy Goods. Grocer. Lumber Dealer. Hardware. Importer. Jobber. Publisher. Salesman. Stock Jobber.

BUSINESS. Agent, General Business, Insurance, Express, Freight.—Banker. Broker. Canvasser. Cashier, Collector, Conductor, Contractor. Conveyancer, Financier. Librarian. Post Master. President of Bank, Railroad, Insurance Co., or Deliberative Body. Real Estate Dealer. Superintendent.

LITERARY. Author. Attorney. Dramatic Writer. Editor, Literary'

Political. Elocutionist. Governess. Historian. Lecturer. Novelist. Orator. Poet. Preacher. Reporter. Teacher.

SCIENTIFIC. Chemist. Diplomatist. Editor. Engineer. Geographer. Jurist. Lecturer. Naturalist. Navigator. Phrenologist. Physician. Surgeon. Surveyor.

MISCELLANEOUS. Farmer. Fisherman. Horseman. Hotel Keeper. Livery Keeper. Policeman. Politician. Seaman. Soldier. Statesman. Stock Raiser. Watchman.

DEVELOPMENTS FOR PARTICULAR PURSUITS

LAWYERS require the mental vital temperament, to give them intensity of feeling and clearness of intellect ; large Eventuality, to recall law cases and decisions ; large Comparison, to compare different parts of the law and evidence—to criticise, cross question, illustrate, and adduce similar cases ; and large Language, to give freedom of speech. Phrenology will tell you how to acquire and use these faculties. Try it.

STATESMEN require large and well balanced intellects, to enable them to understand and see through great public measures and choose the best course, together with high moral heads, to make them **DISINTERESTED**, and seek the people's good, not selfish ends.

PHYSICIANS require large Perceptive Faculties, so that they may study and apply a knowledge of Anatomy and Physiology with skill and success ; full Destructiveness, lest they shrink from inflicting the pain requisite to cure ; large Constructiveness, to give them skill in surgery ; large Combativeness to render them resolute and prompt ; large Cautiousness, to render them judicious and safe ; and a large head, to give them general power of mind. Phrenology will predict with certainty whether or not a boy will succeed in this profession. The same is true of dentistry.

A **CLERGYMAN** requires the mental temperament, to give him a decided predominance of **MIND** over his animal propensities ; a large frontal and coronal region, the former to give him in intellectual capacity, and the latter to impart high moral worth, aims, and feelings, elevation of character, and blamelessness of conduct ; large Veneration, Hope, and Spirituality, to imbue him with the spirit of faith and devotion ; large Benevolence and Adhesiveness, so that he may make all who know him love him, and thus win them over to the paths of truth and righteousness. Clergymen will do well to consult Phrenology ; it will enable them to account for many seeming mysteries, and give them power and influence to do great good. It is in harmony with the highest Christianity.

EDITORS also require a mental temperament, with large Individuality and Eventuality, to collect and disseminate incidents, facts, news, and give a PRACTICAL cast of mind ; large Comparison, to enable them to illustrate, criticise, show up errors and the like ; full or large Combativeness, to render them spirited ; large Language, to render them copious, free, spicy, and racy ; and large Ideality, to give taste and elevated sentiments. An Editor who understands and applies Phrenology possesses a power which he may use with great effect.

MERCHANTS require Acquisitiveness to impart a desire and tact for business ; large Hope to promote enterprise ; full Cautiousness to render them safe ; large Perceptives, to give quick and correct judgment of the qualities of goods ; good Calculation, to impart rapidity and correctness in casting accounts ; large Approbativeness, to render them courteous and affable ; and full Adhesiveness, to enable them to make friends of customers, and thus retain them. Why is one young man a better salesman than another ? and why is one better worth a salary twice the amount than another ? Phrenology answers this by pointing out the constitutional differences, and showing who is and who is not adapted to mercantile life. You had better consult it.

MECHANICS require strong constitutions, to give them muscular power and love of labor ; large Constructiveness and Imitation, to enable them to use tools with dexterity, work after a pattern, and easily learn to do what they may see others do ; and large perceptive faculties, to give the required judgment of matter, and the fitness of things.

WHOM SHOULD I MARRY?

The most important conditions and qualifications of a wedded companion with whom you would be best mated you will find marked out below.

You should marry when about years of age. Your companion should be of the character, temperament and general appearance indicated.

SIZE. Large. Medium sized. Small. Tall. Of medium height. Short. Of full form. Slender. Dark complexioned. Fair complexioned. Light complexioned. Round. Plump featured. Sharp featured.

EYES. Black eyes. Dark eyes. Dark hazel eyes. Light hazel eyes. Blue eyes. Gray eyes. Large eyes. Small eyes. Full eyes.

HAIR Black hair. Dark hair. Dark auburn. Light auburn. Light flaxen. Soft, Silken. Harsh. Coarse. Fine. Curling.

TEMPERAMENT. Vital. Motive. Mental. Passional. Emotional. Organic quality. Spiritual. Mixed.

Activity. Health. Size of brain. Social nature. Fidelity of attachment. Energy of character. Temper. Business ability. Prudence. Bravery. Jealousy. Suspicion. Candor. Cunning. Love of praise. Vanity. Pride. Disposition to govern. Submissiveness to control. Will. Honesty. Cheerfulness. Faith. Credulity. Religious nature. Kindness. Mechanical ability. Taste. Mirthfulness. Intellect. Observing powers. Judgment. Shrewdness. Genius. Charity. Faith. Hope.

ETHNOLOGY. Closely allied to the study of Phrenology is that of Ethnology, treating of the races and families and nationalities of men.

In features you resemble. — Your mother, or her people, — Your father, or his people.

In constitution and temperament — Your mother, or her people — Your father, or his people.

In mind and inclination — Your mother, or her people — Your father, or his people.

You are from a mixed race.

PHYSIOGNOMY A TRUE SCIENCE.

THAT Nature has instituted a Science of Physiognomy, as a facial expression of mind and character, is proclaimed by the very instincts of men and ani-

mala The very dog can read the thoughts and intentions of his master ; can tell whether he is pleased or displeased ; knows who will make a good, and who a cruel master— all by the expressions of the countenance. Nature compels all her productions to proclaim their interior virtues and vices.

The countenance is so plain an index of character that he who runs may read. One look expresses anger, another affection, another kindness, etc. We express all our mental operations, even to the inmost recesses of our souls, through our countenances, with more exactness and completeness than by words, especially when the expressions are intense and peculiar.

Spirits converse mainly by this method of expression, they look and act their emotions, instead of talking them. The countenance expresses a greater amount of thought and feeling, together with the nicer shades and phases, than words can possibly communicate, by means of magnetic centers, called poles. Every physical and mental organ has its pole in a certain part of the face. The action of these organs influences the poles, and contracts the facial muscles, which utter the silent language of the soul. There exists an intimate relationship between the stomach and one part of the face, the lungs and another. Consumptive patients always have a hectic flush on the cheek, just externally from the lower portion of the nose. Inactive lungs cause paleness, healthy ones the rosy cheek. Dyspeptic patients are always lank and thin opposite the double teeth, while those whose digestion is good have full cheeks. Every organ of the body must have a pole in the face, through which it can express its wants and necessities. The magnetic pole of the heart is in the chin—when vigorous produces prominent chin, and vice versa. The beard is intended as a shield and protection to these very poles, and cannot be amputated with impunity—it also protects the face and chest, especially of elderly men. All the Phreno organs have their poles, or magnetic qualifying points, in the features. The pole of Acquisitiveness is located on each side of the middle portion of the nose, at its junction with the cheek, causing breadth of nose in proportion to the grasping instincts, as in the Jews, while a narrow nose indicates a want of speculative tendency. Firmness is indicated by the length, prominence and compression of the upper lip, hence the expression, "keep a stiff upper lip." Self-esteem has its pole externally from that of firmness, and between the outer portion of the nose and mouth, causing a fullness of the upper lip. The affections have their poles in the edges of the lips, hence the philosophy of kissing. The pole of worthfulness is located outward and upward from the outer corners of the mouth, hence the drawing up of these corners in laughter. Approbativeness has its pole directly outward from these corners ; it draws the mouth backward or outward. Like locations are assigned to all the organs. Physiognomy is a true science ; it is an unquestionable truth that fixed and absolute relations exist between the Phreno organs and certain portions of the face. By these and other means the inherent character of every living being and thing gushes out through every organ of the body, every avenue of the soul. There can be no deception, nature always speaks the truth. To understand and be able to apply Phreno-physiognomy is a gift worth more than Astor's millions.

DEFINITION OF THE ORGANS—THEIR USE, EXCESS AND DEFICIENCY,

WITH QUOTATIONS FROM THE BIBLE, RECOGNISING EVERY FACULTY AND
PASSION, SANCTIONING THEIR USE, AND WARNING AGAINST
THEIR ABUSE.

1. AMATIVENESS. Attachment of the sexes to each other, adapted to the continuance of the race. Perversion—Licentiousness. Deficiency—The want of affection toward the opposite sex.

SCRIPTURAL RECOGNITION. God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. Gen. 1. 27, 28. Thou shalt not commit adultery. Ex. 20. 14; see Prov. 6. 24-33. Prov. 7. 1-37.

A. UNION FOR LIFE.—Desire to pair, and to remain constantly with the loved one. Perversion—Mormonism. Deficiency—Want of congenial affection and warmth of attachment.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one. Gen. 2. 24. Let every man have his own wife, and let every woman have her own husband. 1 Cor. 7. 2; Matt. 19. 39.

2. PHILOPROGENITIVENESS.—Parental love; fondness for children and pets. Excess—Idolizing and spoiling children by caresses and excessive indulgence. Deficiency—Neglect of the young.

Can a woman forget her sucking child? Isa. 49. 15. See Mat. 4. 6. Gen. 14. 28. Luke 15. 20. Rachel weeping for her children. Jer. 31. 15. See Job 39. 14, 15, 16. Suffer little children to come unto me, for of such is the kingdom of heaven. Matt. 19. 14. See Deut. 11. 31; Deut. 31. 13. Luke 13. 34; Matt. 18. 2.

3. ADHESIVENESS.—Love of friends; disposition to associate. Perversion—Excessive fondness for company. Deficiency—Neglect of friends and society.

The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 1 Sam. 18. 1. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. Henceforth I call you not servants, but I have called you friends, for all things that I have heard of my Father, I have made known unto you. John 14. 12-15. A man that hath friends must show himself friendly. Proverbs 18. 24. Two are better than one, for if they fall the one will lift up his fellow; if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. Ecclesiastes 4. 9-12. Behold how good and how pleasant it is for brethren to dwell together in unity! Ps. 133. 1. See Gen. 45. 1, 2, 3, 4, 14, 15.

4. INHABITIVENESS.—Love of home; desire to live permanently in one place. Excess—Prejudice against other countries. Deficiency—A roving disposition.

In my Father's house are many mansions, I go to prepare a place for you. John 14. 2. See Ps. 132. 14. Ps. 137. 1, 4, 5. 1 Kings 21. 3. Lev. 25. 29, 33.

5. **CONTINUITY.**—Ability to chain the thoughts to one particular subject until completed. Excess—Prolixity. Deficiency—Excessive fondness for variety. Let every man abide in the same calling wherein he was called. 1 Cor. 7. 20. A double-minded man is unstable in all his ways. Jas. 1. 8.

SELFISH PROPENSITIES.

E. **VITATIVENESS.**—Love of life, youthful vigor, even in advanced age. Excess—Extreme tenacity of life, fear of death. Deficiency—Recklessness, and unnecessary exposure of life and health.

All that a man hath will he give for his life. Job 2. 4. Ps. 34. 12. For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Cor. 15. 53, 54. It is better for me to die than to live. Jonah 4. 8.

6. **COMBATIVENESS.**—Self-defense, resistance; the energetic, go-ahead disposition. Excess—A quick, fiery, contentious disposition. Deficiency—Cowardice; want of proper self-respect.

Whatsoever thy hand findeth to do, do it with thy might. Ecclesiastes 9. 10. Be not afraid of them, remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. Neh. 4. 14. Fight the good fight of faith. 1 Tim. 6. 12. Ye endured a great fight of afflictions. Heb. 10. 32. Waxed valiant in fight, turned to flight the armies of the aliens. Heb. 11. 34. Quit yourselves like men, and fight. 1 Sam. 4. 9. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. Prov. 26. 21. Now, therefore, there is utterly a fault among you, because ye go to law one with another. 1 Cor. 6. 7. See Psalms 37. 8.

7. **DESTRUCTIVENESS.**—Executiveness, propelling power, the exterminating feeling. Perversion—the malicious, retaliating, revengeful and murderous disposition. Deficiency—Tameness; inefficiency.

Arise, Peter, slay and eat. Acts 11. 7. Be ye angry, and sin not; let not the sun go down on your wrath. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. Eph. 4. 26, 31. Fathers, provoke not your children to wrath. Eph. 6. 4. But they cried out the more, saying, Let him be crucified. Matt. 27. 23. Thou shalt not kill. Ex. 20. 13.

8. **ALIMENTIVENESS.**—Appetite; enjoyment of food and drink. Perversion.—Gluttony; intemperance. Deficiency—Daintiness, abstemiousness.

Of every tree of the garden thou mayest freely eat. Gen. 2. 16. For one believeth that he may eat all things, another, who is weak, eateth herbs. Rom. 14. 2, 3. Be not among wine-bibbers, among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty. Look not on the wine when it is red. At the last it biteth like a serpent, and stingeth like an adder. Prov. 23. 20, 21, 31, 32. Give me [food convenient] for me. Prov. 30. 8, 23, 1, 3.

9. **ACQUISITIVENESS.**—The disposition to save and accumulate property. Perversion—Avarice, theft, extreme selfishness. Deficiency—Prodigality, inability to appreciate the true value of property.

If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel. 1 Tim. 5. 8. Provide things honest in the sight of all men. Rom. 12. 17. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. Prov. 10. 4. Give me neither poverty nor riches, lest I be full, and deny thee and say, Who is the Lord? or lest I be poor and steal. Prov. 30. 8, 9. There is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11. 24. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. Prov. 28. 19. Mortify covetousness, which is idolatry. Col. 3. 5. Thou shalt not steal. Ex. 20. 15.

10. SECRETIVENESS.—Policy; management. Excess—Cunning; disguise; hypocrisy; intrigue. Deficiency—Want of tact; openness; bluntness of expression.

A prudent man concealeth knowledge. Prov. 12. 23. Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34. 13. A fool uttereth all his mind, but a wise man keepeth it in till afterward. Seest thou a man that is hasty in his words? there is more hope of a fool than of him. Prov. 29. 11. 20. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction. Proverbs 13. 3. Wherefore, putting away lying, speak every man the truth with his neighbor. Eph. 4. 25. Deceit is in the heart of them that imagine evil. Prov. 12. 20. Thou shalt not bear false witness against thy neighbor. Ex. 20. 16. Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Matt. 10. 16. A whisperer separateth chief friends. Proverbs 16. 28. Judges 16. 5. Gen. 27. 35. Gen. 16. 19.

11. CAUTIOUSNESS.—Prudence; watchfulness; reasonable solicitude. Excess. Fear, timidity, procrastination. Deficiency—Blundering recklessness.

A prudent man foreseeth the evil, and hideth himself. Proverbs 22. 3. Serve the Lord with fear, and rejoice with trembling. Psalms 2. 11. Which of you intending to build a tower, sitteth not down first, and counteth the cost. Luke 14. 28. Watch ye, and pray, lest ye enter into temptation. Mark 14. 38. What I say unto you, I say unto all, Watch. Mark 13. 37. If thou do that which is evil, be afraid. Romans 13. 4. Terrors shall make him afraid on every side. Job 13. 11. Fear came upon me, and trembling, which made all my bones to shake. Job 4. 14. See Job 41. 25. Rev. 3. 2, 3.

ASPIRING AND GOVERNING ORGANS.

12. APPROBATIVENESS.—Affability; ambition to be promoted. Perversion—Vanity, self-praise, and extreme sensitiveness. Deficiency—Indifference to praise or blame; and disregard to personal appearance.

A good name is better than precious ointment. Ecclesiastes 7. 1. Do good, and thou shalt have praise. Romans 13. 3. Men will praise thee when thou doest well. Psalms 49. 18. Praise is comely for the upright. Psalms 33. 1. I will get them praise and fame in every land. Zeph. 3. 19. They loved the praise of men more than the praise of God. John 12. 43. Let another man praise thee, and not thine own mouth. Proverbs 27. 2. Let us not be desirous of vain glory, provoking one another, envying one another Gal. 5. 26. See Matt. 26. 69, 70, 71, 72. Matt. 6. 6.

13. SELF-ESTEEM.—Dignity, manliness, love of liberty. Excess—Extreme

pride; an arrogant, aristocratic, domineering spirit. Deficiency—lack of self-respect and appreciation.

And God said, Let us make man in our own image, after our likeness, and let them have dominion over every living thing that moveth upon the earth. Genesis 1, 26, 28. What ye know, the same do I know also; I am not inferior to you. Job 13, 2. God, I thank thee that I am not as other men. Luke 28, 11. Be thou strong, and show thyself a man. 1 Kings 2, 2. For I say to every man that is among you, not to think more highly of himself than he ought to think. Rom. 12, 3. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 28, 13.

14. **FIRMNESS.**—Decision; fortitude; stability; steadfastness; determination; perseverance; unwillingness to yield. Perversion—Obstinacy. Deficiency—No dependence can be placed on one without firmness—there is no stability of character.

Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Eph. 6, 13. Be ye steadfast, unmovable, always abounding in the work of the Lord. 1 Cor. 15, 58. Be strong and quit yourselves like men. 1 Sam. 4, 9. And the Lord said unto Moses, this is a stiff-necked people. Ex. 32, 9. See Psalms 42, 7. Ps. 119, 31. Ps. 119, 106. Job 13, 15. Job 2, 3.

MORAL SENTIMENTS.

15. **CONSCIENTIOUSNESS.**—Love of justice; integrity; sense of duty and obligation. Excess—Scrupulousness, remorse, self-condemnation. Deficiency—Despondency, melancholy.

Till I die I will not remove mine integrity from me. Job 27, 5, 6. Let me be weighed in an even balance, that God may know mine integrity. Job 31, 6. Let us walk honestly, Rom. 13, 13. Render therefore to all their dues; tribute to whom tribute is due; honor to whom honor. Romans 13, 7. If thy brother trespass against thee rebuke him; if he repent forgive him. Luke 17, 3. When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law in their hearts, their conscience also bearing witness. Rom. 2, 14, 15. Whatsoever ye would that men should do to you, do ye even so to them. Matt. 7, 12. Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Acts 24, 16. Having their conscience seared with a hot iron. 1 Tim. 4, 2. Do justly, Micah. 6, 8. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Deut. 1, 17.

16. **HOPE.** Expectation; trust; anticipation of future success and happiness. Excess—Visionary expectations; extravagant promises; anticipation of impossibilities. Deficiency—Despondency; gloom; melancholy.

Trust ye in the Lord forever for in the Lord Jehovah is everlasting strength. Isaiah 26, 4. For we are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? Romans 8, 24. Now abideth faith, hope, charity. 1 Cor. 13, 13. As sorrowful, yet always rejoicing; as poor, yet making many rich, as having nothing, yet possessing all things. 2 Cor. 6, 10. I shall be satisfied when I awake with thy likeness. Psalms 17, 15.

The Lord is my shepherd; I shall not want. Psalms 23. 1, 6. Be glad in the Lord, and rejoice ye righteous; and shout for joy, all ye that are upright in heart. Psalms 32. 11. He that ploweth should plow in hope. 1 Cor. 9. 10. Hope deferred maketh the heart sick. Proverbs 13. 12. The hypocrite's hope shall perish. Job. 8. 13. Though he slay me, yet will I trust in him. Job 13, 15. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. Psalms 112. 7. See Romans 15. 13.

17. SPIRITUALITY.—Faith, intuition, perception of the spiritual. Excess—Credulity, wonder. Deficiency—Extreme incredulity, skepticism.

The things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. 4. 18. We walk by faith, not by sight. 2 Cor. 5. 7. Ye believe in God; believe also in me. I go to prepare a place for you; I will come again and receive you to myself, the Father shall give you another Comforter, even the Spirit of truth; ye know him, for he dwelleth with you, and shall be in you. John 14. 1, 3, 16, 17. Gal. 5. 5. If we live in the Spirit, let us also walk in the Spirit. Gal. 5. 25. Go thy way, thy faith hath made thee whole. Luke 17. 19. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. Luke 18. 42. He shall give his angels charge over thee, to keep thee in all thy ways. Psalms 91. 11. If a man die, will he live again? All the days of my appointed time will I wait till my change come. Job 14. 14. A spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof. Job 4. 15, 16. O thou of little faith, wherefore didst thou doubt? Matt. 14. 31.

18. VENERATION.—Godliness, reverence, worship, adoration, respect for antiquity. Perversion—Idolatry, superstition, worship of idols. Deficiency—Disregard for things sacred, aged and eminent persons, or for the venerable.

Thou shalt have no other Gods before me. Ex. 20. 3. Thou shalt not take the name of thy God in vain. Ex. 20. 7. Give to the Lord the glory due to his name; worship the Lord in the beauty of holiness. 1 Chron. 16. 29. O Lord, my God, in thee do I put my trust. Psalms 7. 1. Humble yourselves in the sight of the Lord, and he shall lift you up. James 4. 10. Our Father who art in heaven, hallowed be thy name, thy will be done, for thine is the kingdom. Matt. 6. 9-13. Swear not at all. Matt. 5. 34. The fool hath said in his heart, There is no God. Psalms 14. 1. Walk humbly with thy God. Micah 6. 8. Honor thy father and thy mother. Exodus 20. 12. Acts 17. 22, 23.

19. BENEVOLENCE.—Brotherly kindness, desire to do good; sympathy, disinterestedness. Excess—Giving alms to the undeserving; too easily overcome by scenes of suffering. Deficiency—Extreme selfishness; indifference to suffering.

Blessed are the merciful, for they shall obtain mercy. Matt. 5. 9. I was hungry and ye gave me meat, etc. Matt. 25. 35. Be ye kind one to another, tender hearted, forgiving one another. Eph. 4. 32. There is that scattereth, and yet increaseth. The liberal soul shall be made fat, and he that watereth shall be watered himself. Prov. 11. 24, 25. Above all things have fervent charity among yourselves; for charity covereth a multitude of sins. Use hospitality one to another without grudging. 1 Peter, 4. 8, 9. I will very gladly spend and be spent for you; though the more I love you, the less I be loved. 2 Cor. 12. 15. Now abideth faith, hope, charity, these three, but the greatest of these is charity. 1 Cor. 13. 13. What doth the Lord require of

thine, but to do justly, love mercy, and walk humbly with thy God? Micah 6.
8. Love thy neighbor as thyself. Matt. 19. 19. See Rom. 15. 1. Job 29. 11, 13.

PERFECTIVE FACULTIES.

20. **CONSTRUCTIVENESS**—Mechanical judgment and ingenuity, ability to invent, contrive, construct and use tools. Excess—Attempting impossibilities, perpetual motions, etc. Deficiency—Inability to use tools or understand machinery; awkwardness and obtuseness in everything requiring mechanical skill and dexterity.

And the Lord spake unto Moses, saying, I have called Bezabeb, and have filled him with understanding and knowledge in all manner of workman'ship; to devise cunning works, to work in gold, in silver, and in brass, and in cutting stones to set them, and in carving timber to work in all manner of workman'ship. Exodus 31. 1-5. I have sent a cunning man, skillful to work in gold, in silver, in brass, in iron, in stone, and in timber, in purple, in blue, in fine linen, and in crimson, also to grave any manner of graving, and to find every device which may be put to him. 2 Chron. 2. 13, 14.

21. **IDEALITY**.—Perception and admiration of the beautiful and perfect, love of poetry, refinement, good taste, imagination. Excess—Fastidiousness, romantic imagination. Deficiency—Want of taste and refinement, with strong passions and a coarse temperament; roughness and vulgarity.

Out of Zion, the perfection of beauty, God hath shined. Ps. 1. 2. See Ezekiel 27. 3, 4. Ezekiel 16. 10, 14.

22. **SUBLIMITY**—Fondness for the grand, sublime, and majestic, the wild and romantic, as Niagara Falls, rugged mountain scenery, ocean storms, thunder, etc. Excess—Extravagant representations, passionate fondness for the terrific. Deficiency—Inability to appreciate grandeur.

And God said, Let there be light, and there was light. Gen. 1. 3. The Lord reigneth, he is clothed with majesty. And the heavens shall be rolled together as a scroll. Isaiah 34. 4. Thus saith the Lord of hosts, I will shake the heavens, and the earth, and the sea, and I will shake all nations. Hag. 2. 6, 7. The earth shook and trembled; he bowed the heavens also, and came down, he rode upon a cherub, and did fly upon the wings of the wind, he made darkness his secret place. Psalms 18. 7, 13. See Psalms 93. 1, 3, 4.

23. **IMITATION**.—Power to copy, conform, adopt usages, personate, act, dramatize, imitate, and work after a pattern. Excess—Mimicry; servile imitation. Deficiency—Oddity; inability to conform to the usages of society.

With a foolish man thou shalt not go, lest thou learn his ways, and get a wound to thy soul. Prov. 22. 24, 25. Gen. 49. 6. Go and do thou likewise. Luke 19. 37. Like people, like priest. Hosea 4. 9. Christ suffered for us, leaving us an example, that ye should follow his steps. 1 Peter 2. 21. Follow not that which is evil, but that which is good. 3 John 1. 11. See 2 Thes. 3. 9.

24. **AGREEABLENESS**.—Blandness and persuasiveness of manner; pleasantness of expression and address; insinuation, the power to say even disagreeable things pleasantly. Excess—Affectation, blarney, undue mellowness of manner. Deficiency—Abruptness of manner, want of pliability and smoothness.

Pleasant words are as a honeycomb, sweet to the soul. Prov. 16. 24. A soft answer turneth away wrath, but grievous words stir up anger. Proverbs 15. 1. A word fitly spoken is like apples of gold in pictures of silver. Prov. 25. 11.

PERCEPTIVE FACULTIES.

23. MIRTHFULNESS.—Wit; fun; humor; playfulness; ability to joke, to appreciate the ridiculous, and enjoy a hearty laugh. Excess—Ridicule and sport of the infirmities and the misfortunes of others. Deficiency—Extreme gravity; indifference to all amusements, and inability to appreciate wit and humor.

A time to weep, and a time to laugh, a time to mourn, and a time to dance. Ecc. 3. 4. A merry heart doeth good like a medicine. Proverbs 17. 22. A merry heart maketh a cheerful countenance. Proverbs 15. 13. See Ezek. 23. 32. Psalms 69. 8. Luke 15. 32. Job 8. 21. Job 12. 2.

24. INDIVIDUALITY.—Desire to see; perception of things; capacity to individualize objects and acquire knowledge by observation. Excess—A staring greediness to see; prying curiosity and impertinent inquisitiveness. Deficiency—Dullness of observation; want of practical knowledge.

Come, behold the works of the Lord. Psalms 56. 8. The eyes of man are never satisfied. Proverbs 27. 20. Having eyes ye see not. Mark 8. 18. Blessed are the eyes which see the things that ye see. Luke 10. 23. See Isa. 38. 14.

25. FORM.—Perception and memory of shapes, forms, faces, angles, and configuration in general; aids in drawing, moulding, and working by the eye. Excess—A painful sense of imperfection in the forms of faces and other objects. Deficiency—A poor memory of faces and forms.

Show them the form of the house, the fashion thereof, and all the forms thereof. Ezekiel 43. 11. I have formed him; yea, I have made him. Isaiah 43. 7. Shall the thing formed say to him that formed it, Why hast thou formed me thus? Romans 9. 20. The carpenter stretcheth out his rule, he marketh it out with the compass, and maketh it after the figure of a man. Isa. 44. 13.

26. SIZE.—Ability to judge of size, magnitude, length, breadth, height, depth, distance, proportionate size, fineness and coarseness, also the weight of objects by their size. Excess—Unprofitable and annoying fastidiousness as to size, proportion, and relative magnitude. Deficiency—Inability to judge of size and distance.

And God made two great lights: the greater light to rule the day, and the lesser light to rule the night. Gen. 1. 16. I looked, and behold a man with a measuring line in his hand. Zech. 2. 1. 2. See Ezekiel 41. 1-17. Prov. 20. 24.

27. WEIGHT.—Perception of the law of gravitation; power to balance one's self; to judge of perpendicular and momentum; to become a marksman, horseman, and to "carry a steady hand." Excess—Desire to climb or go aloft unnecessarily and hazardingly; pain at seeing things out of plumb, etc. Deficiency—Inability to keep the balance, or judge of perpendicular or level; liability to stumble.

A false balance is abomination to the Lord, but a just weight is his delight. Prov. 11. 1. Job 37. 16. Isa. 40. 12.

28. COLOR.—Perception of colors; judgment of shades, hues, and tints in flowers, fruits, clouds, rainbow, sky, and all works of art or of nature which exhibit colors. Excess—Extravagant fondness for colors; fastidiousness in criticism and solution of colors; desire to dress in many colors. Deficiency—Inability to distinguish or appreciate colors or their harmony.

Thou shalt make the tabernacle with t u curtains of fine twined linen, and blue, and purple, and scarlet, Exod. 36. 1. Jer. 4. 30. Exod. 25. 2, 5.

29. ORDER.—Method, system, arrangement, neatness. Excess—Fastidiously neat—more nice than wise, wastes life in unnecessary cleaning and arranging. Deficiency—Slovenliness, disorder; heedlessness about books, tools, clothes, work; has everything “at loose ends.”

Let all things be done decently and in order. 1 Cor. 14. 40. Set thy words in order before me, Job 23. 5. Ex. 40. 4.

30. CALCULATION.—Ability in numbers and mental arithmetic; talent to reckon figures “in the head,” to add, subtract, divide, multiply, etc. Excess—Disposition to count everything. Deficiency—Inability to comprehend the relations of numbers or to learn arithmetic.

The very hairs of your head are all numbered. Matt. 10. 30. Psa. 147. 4. Job 31. 37. 2 Sam. 24. 2.

31. LOCALITY.—Recollection of places; desire to travel; talent for geography. Excess—An unsettled, roving disposition. Deficiency—Inability to remember places or the points of the compass, liability to get lost.

Go ye into all the world and preach. Mark 16. 15. Many shall run to and fro, and knowledge shall be increased. Dan. 12. 4. Numb. 10, 29, 30.

LITERARY FACULTIES.

32. EVENTUALITY.—Memory of events; love of history, traditions, anecdotes, and facts of all sorts. Excess—Tedious fullness of detail in relating facts; desire to relate stories to the neglect of other things. Deficiency—Forgetfulness; a poor memory of events.

The Athenians spent their time in nothing else but either to tell or to hear some new thing. Acts 17. 21. Deut. 32. 7. 2 Thess. 2. 15. 2 Thess. 3. 6. Gal. 1. 5. Psa. 78. 5-7.

33. TIME.—Recollection of the lapse of time; day and date, ability to keep the time in music, and the step in walking, and to carry the time of day in the memory. Excess—Tendency to mark time in company by drumming with the foot or fingers, and to be tediously particular in telling the date or day of the week when every little thing took place. Deficiency—Inability to remember dates or to judge of the passage of time.

To every thing there is a season; and a time to every purpose under the heaven. Ecc. 3. 1. Jer. 8. 7.

34. TUNE.—Sense of sound; love of music; perception of harmony and of melody; ability to compose and perform music. Excess—Continued singing, humming, or whistling, regardless of time, place, or propriety. Deficiency—Inability to sing, to comprehend the charms of music, to distinguish one tune from another, or to remember the peculiarity of voices or other noises.

Praise the Lord with harp. Sing unto him a new song; play skilfully with a loud noise. Psa. 33. 2, 3. Psa. 68. 25.

35. LANGUAGE.—Talent to talk; ability to express ideas verbally; memory of words, and, with the perceptive large, ability to learn the science of language, and to talk foreign languages well. Excess—Redundancy of words, garrulity. Deficiency—Inability to clothe ideas; hesitation in common conversation.

And Moses said, O my Lord, I am not eloquent, but slow of speech and of a slow tongue. And the Lord said, Is not Aaron thy brother? I know that he can speak well, and he shall be thy spokesman unto the people. Ex. 4. 10, 14, 16. Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34. 13.

REASONING FACULTIES.

36. CAUSALITY.—Ability to reason and comprehend first principles, and the why and wherefore. Excess—Too much theory, without practical adaptation to common life. Deficiency—Inability to reason, to think, understand and to plan.

Come now, let us reason together, saith the Lord. Isa. 1. 18. Jesus said unto them, O ye of little faith, why reason ye among yourselves? Matt. 16. 8. And Paul reasoned with them out of the Scriptures. Acts 17. 2. And he reasoned in the synagogues every Sabbath, and persuaded the Jews and Greeks. Acts 18. 4. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled. Acts 24. 25. Produce your cause, saith the Lord, bring forth your strong reasons. Isa. 41. 21.

37. COMPARISON.—Inductive reasoning; ability to classify, and apply analogy to discernment of principles; to compare, discriminate, illustrate, and draw correct inferences. Excess—Fault-finding and captious criticism. Deficiency—Inability to reason by analogy, or understand similes, fables, or parables.

Unto what is the kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed, etc. It is like heaven, etc. Luke 13. 18, 19. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. Rom. 1. 20. Mark 4. 30.

C. HUMAN NATURE.—Discernment of character; intuitive perception of the motives and dispositions of strangers at the first interview. Excess—Obtrusive and offensive criticism of character; violent prejudice for and against persons, in violation of courtesy and politeness. Deficiency—Confidence without discrimination; liability to believe rogues honest and honest men rogues.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. Job 21. 27. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. *Prov. 20. 5. ^a Neh. 6. 8.

EXAMINATIONS AND PHRENO-CHARTS.

EVERY YOUNG MAN—and woman too—wishes to know with certainty in what Calling or Pursuit in life he can accomplish most, do the most good, serve his friends the best, obtain a competency; provide liberally for the wants of himself, family, and others who may be dependent on him. He desires to place himself in that position for which he is by nature and acquirement best fitted, and in which he may without doubt or experiment, Secure

SUCCESS IN LIFE.

Few men in the ordinary pursuits of life come up fully to their real capabilities. It is true that some, by mere accident or good fortune, without any very definite knowledge of their own mental powers, stumble upon a situation to which they happen to be well adapted, and in which without a struggle or seeming effort, they rise to eminence.

They are said to be "lucky," while thousands of other men, more highly educated, and with force and energy of character, pursue respectable though tiresome and "up hill" employment, chosen without regard to their adaptation to it, which brings them "neither honor nor profit." These get a living, while many more drag on an unhappy existence, complaining of their hard lot, and end their days in sore disappointment, pronouncing life a failure.

We have a remedy for this. It is SCIENTIFIC and therefore RELIABLE. By the aid of Phrenology the true character with all its capabilities can be indicated, the most suitable calling, profession or occupation to which each person is adapted, and in which he may best succeed, can be plainly pointed out, and you, reader, may thus learn

HOW TO RISE IN THE WORLD.

and thus make the most of your talents. It is through the aid of Phrenology, Physiognomy and Physiology.

Parents wish to insure for their children all the blessings which judicious training and right direction can secure, and there is no other means whereby these ends may be so surely attained as by the aid of this science. By having their characters fully described and carefully written out, you will have before you a "chart" which will serve to keep them in the right direction, to avoid the quicksands and the rocks on which too many unfortunate human barks founder and are lost. But the question is repeated,

WHAT CAN I DO BEST?

Can I succeed as an Attorney, Artist, or Author? as a Banker, Bookseller, or Blacksmith? a Carpenter, Cashier, Clerk, or Chemist? a Dentist, Designer or Diplomatist? an Editor, Engineer, or Explorer? a Farmer, Fisherman, or Florist? a Grocer, Geographer, or General? Can I Invent, Lecture, or Legislate? Can I succeed as a Manufacturer, Merchant or Machinist? In Navigation, Oratory or Painting? As a Preacher, Physician or Printer? As a Poet, President, or Policeman? A Sailor, Soldier, or Sculptor? A Teacher, Tragedian, or Tailor? A Writer, a Warrior, a Watchmaker or a Watchman? Pray who can tell, with scientific certainty, What I can do best?

CALL ON PROFESSOR WICKES, and obtain his PHRENO-CHART AND COMPASS OF LIFE, have your head examined, your character written out in full, with a chart of your developments, and you may then know for a certainty what you are, as compared with others; what you can do best, and how you may "rise in the world," and turn all your talents to the very best possible use. The cost for the service will be comparatively small, while the benefit derived would be of great value to any individual.



COMBE.



FRANKLIN.



SPURZHEIM.

Outline of the Phreno-Character, Talents, Capabilities, and Business Qualifications of

As inferred by E. Z. WICKES, Practical Phrenologist and Physiognomist, according to his new system of Phreno-Physiognomy.

Together with his Phreno-Medical advice how to cultivate and change the quality of Soul, and improve the body and mind: how to restrain, blend and modify the temperaments and combination of faculties. Also the defects and constitutional tendencies, and how to correct them according to the laws of Phreno-Hygiene. How to attain health and beauty, - be most successful harmonious, useful and happy, and make the most of life. What organization, temperament and gifts are most essential and compatible in the conjugal companion. How to win and keep the affections of the same. Answers to queries, etc.

Dictated by Dr. Wickes, this _____

day of _____

Written by _____



"This is the covenant that I will make with them. After those days saith the Lord, I will put my laws into their hearts, and in their minds will I write them."

Phrenology shall teach thee self to quell,
Thy faults to check, thy virtues to impel:

If learned aright shall lead thy thought above,
In reverence to the God of Truth and Love.

E. Z. W.

The Oracles of God are truth and life,
Cultivated talent is infinite wealth.

Self-Knowledge is the key to success.
The science of Mind is central truth.

Obedience to Law eternal life.

PROGRESSIVE PHRENOLOGY

THE ONLY TRUE SCIENCE OF MIND.



DR. GALL.

Dr. Gall discovered twenty-seven Phreno-Organs, but did not reduce them to a system. Dr. Spurzheim systematized the discoveries of Gall, gave names to most of the Phreno-Organs and classified them as seen in the *Cut*, page 30; discovered several faculties, popularized and introduced the science in a simple, practical, and acceptable shape, publishing



SPURZHEIM.

extensive, illustrated works, connecting it in a measure with Physiology, Psychology, Anatomy, and other kindred sciences, and left an imperishable monument of greatness in the realm of mental philosophy and human science. Many unsuccessful attempts have been made to improve upon his system; valuable discoveries and improvements have indeed been suggested; still his remains the standard system to this day. However, it is not to be supposed that we have attained perfection in this most important of all these sciences, the very soul and center of our existence. Progress is due to the stimulation of all human improvement and perfectibility. We have labored with incredible energy and perseverance for many years, by careful study of all known systems, observation, travel and experiment, to discover and perfect a system, more comprehensive, accurate and practical, embracing two entire sections of human science; how far we have succeeded, we leave for those who calmly peruse our works to judge. By comparing systems, one can readily detect innumerable suggestions and improvements. We shall continue our labor of love, for we behold a rich and endless field of research opening new vistas of thought on every hand. The science of mind is really the source of all truth. We claim that man is the tree of life, rooted and grounded in the natural, rational and terrestrial; growing up through the vegetable, animal and phreological; branching into the mental, intellectual and social; towering up through aspiration, inspiration, and intuition, into the moral, spiritual and celestial.

He has in himself the elements of bodily development, progression and perfection, a seed germ of the soul—mortal and divine principle of the universe—possessing the fruits of perfection, wisdom, and truth; multiplying upon earth and among the heavens with the leaves of truth; we believe him spreading the leaves of truth and eternal love, breathing the invincible essence of the Divine Mind, reaching forth with the feelers of the soul, into every conceivable avenue of thought and research, tread with passion, rising up in emotions, flaming out in poetry, music, and the fine arts, guiding back to prayer and piety, yielding the fruits of discoveries, inventions and a new science, possessed of the invincible attributes of the Almighty, his omniscience and controls the elements, conquers the storm, tames the lion, and makes the wilderness blossom as the rose; explores the heavens, and measures off the boundless re-

WICKES' PHRENO-CHART

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truth. Hence the importance of definite rules for finding the organs of the mind, that all may find the mind and be confirmed in its truth. The best mode is to locate the groups and controlling organs first, as we have done in the preceding pages. Space and time are but world geography or a map of the heavens. First, in systems, constellations or grand divisions; then, in the subdivisions; then, the *major sign* or *controlling organ* of each group, which, next, see, give that of the solar system, and last and second the action and effect of the smaller fractions. Find the comparative beauty of the prominent traits in a character first. Having ascertained local truth it is easy to find others. First determine the quality, nature, degree of *activity*, amount of culture, education, or training, constitution, health and endurance; then determine the *sharpness* and use which gives *volume*, tone, weight and power; the relative position the dominating energy is to use, and the controlling influence they exert upon each other. The larger dominates totally and least the action of the smaller. The most conspicuous power will be the controlling element of character, and give tone to the whole mind. It is necessary to ascertain *quality* in order to judge the value of even color. A copper coin is much less than a gold dollar, a copper head inferior to one of gold or diamond. Some minds are preoccupied, confused, and uncultured, men in every element of greatness and greatness; like a fine cultivated garden, revealing an abundance of unexplored treasures; invaluable as the diamond, brilliant and luminous as the light, determined by the clearness of the countenance, and symmetry of features.



FIGURE

The seven groups of signs in the face divine, viz., eyes, ears, nose, mouth, chin, cheeks, forehead, are all of unspeakable weight in estimating characters. Behold the countenances and characters of races, the fineness of their hair, texture and color of skin, the expression of thought



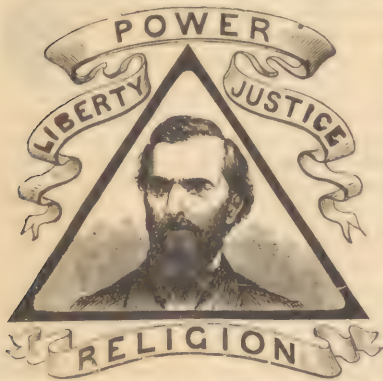
WHOLE FACE

which shines from every feature and plays on every feature, illumines the soul and revealing the countenance. Some are dull, heavy, and inexpressive, having a slow, stupid, and slow mind, unsmooth, and uncultured, some are more intelligent, but their own efforts—frequently at war with self; a house of uncleanliness, or like the stagnant pool, sluggish and putrid. Such need to rise up, flow out, stir up the inactive, burn with wisdom, or discipline, and then proper associates. The head and is comparatively useless, though the best quality, without proper cultivation. Some persons are discontented, restless and uneasy, the delight of water; not of regularities, never happy in any position or life. Such should learn to control and develop their strange gifts, control and keep off their associates, select the company by harmonious associates, those calculated to call out and perfect their truest instinct. An uneven and irregular head, angular and ill-made features boken such a mind. They are penetrating but strike hard and heavy borne mental eye, and imagine those of character and veins of thought; make discoveries, but systematize and perfect nothing. Pioneers in life and discovery, they are not explorers in the boundless of creation, nor the highest of states. It is impossible to conceive of any creature that is not but allowed to something, and good in its place. A man is gifted to some sphere of thought and usefulness, perfect in nothing. The object of this science is to point out exactly where each belongs, help us to make their calling, election, or profession sure.

All the faculties of the mind and organs of the body, temperaments and qualities of the soul can be cultured, restrained, and modified. Man is the *architect* of his own *destiny*, a center-stance, creator and controller of circumstances; can rise to eminence, make his mark, be known and felt in society, build an imperishable monument of fame: leave his foot-prints on the sands of time and sea of mind if he will. All may gather imperishable truth; make discoveries, impart knowledge, enrich all, leave the world *better* for having lived in it. There is a tide in *every* life, which, if taken in time, leads on to fortune, peace, and plenty. The instincts of every one are first to waken the latent powers of the soul; they should be cultivated and heeded. Never trust to luck or chance, but labor diligently for the upbuilding of your own individuality. *Ape* no one; *know and be true to thyself*. All wisdom *centers* here; this is the *key* to greatness and success. "*Self-knowledge is the essence of all knowledge.*"

The science of man is the *key* to all truth. The science of the soul is the *soul* of science. Intuitive deduction is an *infallible* guide. Instinctive conceptions are the *fountains* of truth. Harmonious development is the *gate* of heaven. *Perfect* development is health and life. *Antagonism* is disease and death. All inharmony is disorganization. Most disease springs from within. The greatest *enemy* to man is *man*. The greatest evil is within one's *self*. Reconcile the mind, subdue the spirit, harmonize the soul, and perfect the body.

HOMOGENEOUSNESS, OR CORRESPONDENCE OF STRUCTURE.



Every part of everything bears an exact correspondence to that thing as a whole. Thus, *tall-bodied* trees have *long* branches and leaves; *short-bodied* trees, *short* branches and roots, and creeping vines, as the grape, honey-suckle, etc., *long, slim roots*, that run under ground as extensively as their *tops* do above. The Rhode-Island Greening, a large, well-proportioned apple, grows on a tree large in trunk, limb, leaf, and root, and symmetrical, while the Gillifleur is conical, and its tree long-

limbed, and runs up high to a peak at the top. *Flat* and broad-topped trees bear wide, flat, sinken-eyed, apples. Very *thriftily*-growing trees, as the Baldwin, Fall Pippin, Bartlett, Black Tartarian, etc., generally bear large fruit, while small fruit, as the Sickel Pear, Lady Apple, Bell de Choisy Cherry, etc., grow slowly, and have many small twigs and branches. Trees that bear red fruit, as the Baldwin, etc., have red, inner bark, while yellow and green-colored fruits grow on trees, the inner rind of whose limbs is yellow or green. Peach-trees that bear early peaches, have deeply-notched leaves, and the converse of late ones; so that, by these and other physiognomical signs,

experienced nurserymen can tell what a given tree bears at first sight. Thus the practiced physiognomist can determine at a glance the character and quality of the fruit of any mind and analyze the disposition of the entire man from a single feature, so perfect is the correspondence of the different parts of the human system. The Phreno-Geologist can analyze the character of an ancestral race from a single individual, as the material geologist can find that of a species or animal together with its appearance, abilities, and habits, from a single bone, limb, or specimen. The riddle of the universe can be solved from a single sentence or word, as that of the mind and body from an individual mind. Propagative types and shades we constantly perceive the ultimate end of all things. There is positively no end to the extent we may carry the doctrine of correspondence, so perfectly connected and interwoven are all the complex combinations of nature and ramifications of truth. By following any one truth of ideas, the mind will be led to the inexhaustible reservoir of wisdom, as by following a stream to its mouth we come to the headwaters of a river. When the nose is sharp, all the senses and phrenological organs and mental characteristics are equally sharp. The whole person being built on the sharp principle. Tall persons have high heads and seek comparatively, while short ones have flat heads and seek the lower forms of worldly pleasures. Small persons generally have exquisite mentalities but less power. Tall persons are merely men, though often grasping. Great men are rarely dwarfs, though great size often exists with great stupidity. Squarish forms are naturally self-protecting. Full round forms indicate vitality and longevity.

CLASSIFICATION, ANALYSIS, AND LOCATIONS OF THE PHRENO-ORGANS.

Giving the fine points and nice shadings of character, as manifested according to Phreno-Physiognomy, in eighteen degrees of development of each mental faculty.

DOMESTIC GROUP.

Large.



QUEEN VICTORIA. ily as the center of life's pleasures, and strive to make the home pleasant and the family happy.

Large or very Large—Makes any sacrifice necessary for family, is exceedingly affectionate, and either very happy or very miserable in the marriage and parental relations.

Around to the Middle—Makes reasonable sacrifices for family, circumstances being favorable, is affectionate and happy, but not passionately so.

Middle or Small—Is not well adapted to the marriage and domestic relations, not capable of being an affectionate companion or parent; should culture the domestic virtues.

Small.



These occupy the back and lower portions of the head, causing it to project behind the ears. They lay the foundation of all the social and family affections. Persons largely endowed with these organs, love family, home, country, and fireside relations devotedly, and regard the fam-

A. JOHNSON.

AMATIVENESS—*Sexuality, Love-Nature*—*Located an inch and a half back of the center of the ears.*



+ *Very Large*—Is even passionately fond of the other sex; experiences a power and activity of sexual love almost uncontrollable.

VERY LARGE—Yours is a warm, amorous, passionate nature. You burn with strong desire. You covet the person and embrace of the opposite sex.

You should, by all means, restrain this passion, purify and spiritualize the feelings in every way possible.

— *Very Large*—You love warmly, passionately, fondly. The amorous feeling is almost too strong with you, though it partakes of the spiritual as well as of the carnal nature.

+ *Large*—Yours is a rich, warm, full, deep, voluptuous, loving nature. Your love is deep, earnest, faithful, and true. You love on, and on, and on, better and better every day, if with the one you love.

LARGE—Is an ardent admirer and tender lover, of the person and company of the other sex; capable of intense conjugal attachments: feels strong sexual impulses, desire to marry, etc.

— *Large*—You love much and many, perhaps “not wisely but too well.” A warm, ardent, and very susceptible heart. You will have many love experiences, and some of them, no doubt, deep ones. Better not marry young.

+ *Full*—You love the opposite sex in a plain, every day way; rather deeply, however, and earnestly sometimes, yet not enough so to greatly disturb the current of your life, or to make you at all romantic or sentimental. It is not often you get fully in love, but, once fairly enlisted, you have much exclusiveness, tenderness, and devotedness of attachment. You are faithful in your attachments, clinging and true to the one you love.

FULL—You love the opposite sex with much tenderness—with much of the higher spiritual, as well as lower carnal love.

— *Full*—You are much interested in the opposite sex: are fond of their society, but are somewhat inclined to flirtations. You easily get in love, but quite as easily get out again.

+ *Average*—When once your heart is interested, you are very faithful. Your love ripens slowly, but becomes at last very mellow; with activity great, has *excitability* rather than power.

AVERAGE—Loves the other sex, and enjoys their society well. You love to be petted, fondled, and caressed by those you love, but have not otherwise strong sex-passion or desire.

— *Average*—You are somewhat warm and loving toward the opposite sex, but hardly as much so as people generally.

It is not difficult to interest your feelings, and probably to enlist your affections, but they are not deep enough to continue interested.

+ *Moderate*—You are not a warm lover of the opposite sex, not very amorous and ardent, but rather cold and coy, yet would enjoy married life.

MODERATE—Is rather deficient in sexual love, attentions to the opposite sex, etc.; may have ardor, yet less strength, of this passion.

— *Moderate*—Are coy and shy in the company of the opposite sex—not at home there—hence will not seek it much; but you are warm and amatory enough for all that.

Small.—Toward the opposite sex you are sometimes, perhaps, quite warm and ardent; but generally cool and indifferent.

SMALL.—Feels little sexual or connubial love, or desire to marry.

VERY SMALL.—Seldom or never experiences this feeling.

A. CONJUGALITY—*Monogamy, Union for Life—Located between Amateness and Adhesiveness.*



+ *Very Large*.—Loves one, and one only, magnifies excellences and overlooks faults; exclusive, true and faithful in wedlock.

VERY LARGE.—Clings to one love, will *most fully* be true, pure, chaste, and exclusive in wedlock.

— *Very Large*.—Are exclusive, true, virtuous, pure-minded, and constant in love.

— *Large*.—Anxious to marry, cannot live alone, anticipates much happiness in wedlock.

LARGE.—Seks but one sexual mate; unhappy alone; will be faithful and true in wedlock.

— *Large*.—Keenly disappointed when love is interrupted; restless and uneasy until the affections are anchored; faithful and true in love.

— *Full*.—May change, but will love the one true best; inclined to be jealous and exclusive in love; and true in wedlock.

FULL.—Can change; is rather fond of variety, yet strong in love.

— *Full*.—Will be true if rightly mated; if not, inclined to flirtations.

— *Average*.—Fond of variety, may love ardently; be apt to change, if disappointed or disturbed in love.

AVERAGE.—Is disposed to love but one for life if rightly mated; if not can change easily and enjoy variety.

— *Average*.—Can love and be true when loved in return.

MODERATE.—Inclined to free-love; thinks variety the spice of life.

SMALL.—Ever looking, longing for change in the sexual relations; has many lovers, manifests more passion than earnestness; will advocate promiscuous intercourse.

VERY SMALL.—Manifests none of the faculty; advocates free-love; will have variety and change; has no particular attraction for any one long.

B. PARENTAL LOVE—*Desire for Children and Pets—Located back of the top of the Ears.*



VERY LARGE.—Is *passionately* fond of all children, or pets, etc.; a general favorite with them; very indulgent and playful; idolizes his own children; is liable to over-indulge them.

— *Very Large*.—Are excessively fond of children; desire all you can get; grieve immediately at their loss. You are very fond of a dog, or pony, or boat, or some other such pet, and if you have one will give it little peace or rest, but enough handling keeping it ever busy and in trouble, with tricks and games.

— *Large*.—As a parent, you would be very fond, even tender and devoted. You easily adapt yourself to the ways of childhood, sympathizing with their games and sports and ways, and needs, and sorrows; and winning their love.

LARGE—As a parent, you would be almost too tender, and probably indulgent. If you have children of your own, you love them with a love well-nigh idolatrous, however defective in character they may be.

—*Large*—Feels strong, tender parental love; is devotedly attached, and very kind to his own, if not to all, children; to pets, etc.

+ *Full*—You love children very well, and as a parent would be fond of your family and of their society; yet you would not bear much from them, but would sometimes treat them crossly.

FULL—As a parent, is tender, but not indulgent; fond of his own children yet not partial to others; bears little from them.

—*Full*—You manifest some attachment to children, but not a great deal; probably more to other pets—as a horse, a dog, a cat, a bird or boat.

+ *Average*—You love children tolerably well, but you will not bear a great deal from them. As a parent you would do much for your children, to render them happy, but would often get angry and cross towards them.

AVERAGE—You love children tolerably well, but not at all devoted nor tender. As a parent, you would probably do your duty by your children.

—*Average*—As a parent, you would be, perhaps, stern and exacting—not sympathizing with the ways and plays of childhood.

+ *Moderate*—Your love of children and pets is rather tame and indifferent. You will probably never be very fond even of your own children.

MODERATE—Loves his own children some, yet bears little from them; dislikes those that are young, or not his, or troublesome.

SMALL—Feels little interest in even his own children, much less in those of others; is liable to treat them unkindly.

VERY SMALL—Has no parental love; hates all children.

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3. FRIENDSHIP—*Sociability*—*Located each side of and above Parental Love.*



VERY LARGE—Loves friends with indescribable tenderness and strength of feeling; will sacrifice almost everything upon the altar of friendship; with Amativeness full or large, is susceptible of the most devoted connubial love; falls in love easily.

—*Very Large*—Is *eminently* social; an ardent, sincere friend; enjoys friendly society extremely; forms strong, if not hasty attachments.

+ *Large*—You will lose by your friends—trusting them too much. Better not run risks for your friends,—not sign papers, nor anything of that kind. Your friendship is earnest and deep, and to be relied on.

LARGE—You are very social, friendly, warm-hearted, almost too much so. You often feel a sense of loneliness, a want of companionship, a desire to be with some one that is dear to you. You can hardly enjoy a good thing alone. It is easy to awaken your interest in those with whom you associate, and once a friend you are as true as steel.

—*Large*—You are a warm, true, earnest, tender, trusting, loving friend. But you are not given to the sentimental part of friendship—to its more tender, fond, and endearing ways. You are, so to say, an everyday friend. You love your friends in a strong, social, hearty, but plain way. You like to eat, drink, and be merry with them.

+ *Full*—You enjoy society of some kind, company very much, yet

you are not very particular as to your acquaintances, but show a sociability for all. You are approachable and companionable and easy to become acquainted. You like to have one with you, to talk to and confide in.

FULL—You are friendly, social, warm-hearted, towards those with whom you are acquainted, and whom you think worthy, but are not too much so.

—**Full**—You are social and warm-hearted, but not deep nor very earnest in your friendship. —more social than faithful. — You form attachments readily but almost as readily break them.

—**Average**—Although you are not easily interested in strangers, nor apt at making acquaintances, your friendship not easily won, yet when once a friend, you are true and reliable, seldom changing the old for the new.

AVERAGE—Is quite friendly, yet will not *sacrifice* much for friends.

—**Average**—You are social and friendly, but not very particular as to who your friends are. You want some *y.* companionship of some kind; some one to talk to, and be with, whether at work or play.

—**Moderate**—Where you are a friend at all, you are true and sincere, but you are not one to make many friends nor acquaintances.

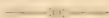
MODERATE—You are not very affectionate toward friends; do not cling to them strongly; will probably have a few, but not many, very true and devoted ones. You are not loving toward them.

—**Moderate**—You are social, friendly, and approachable, but not at all devoted in your attachments; not very faithful nor earnest.

—**Small**—Loves friends some, yet self more, quits friends often.

SMALL—Is unsocial, cold hearted; likes and is liked by few or none.

VERY SMALL—Are a stranger to friendly social feeling. Are cold and indifferent toward the world, preferring solitude to society. You neither have nor want many friends.



4. INHABITIVENESS—*Love of Home*—*Located immediately above Parental Love, in the center of the back head.*



VERY LARGE—Regards home as the dearest, sweetest spot on earth; feels homesick when away; dislikes changing residences; is *pre-eminently* patriotic; thinks of his native place with intense interest.

—**Very Large**—Your home is very dear to you, especially so if it be a pleasant one, but even if it be otherwise, still you love it, "the poor, dear old home."

—**Large**—You love your country deeply, and are patriotic at heart; indeed, are very zealous in her praise and her defence, and disposed to overlook her faults.

LARGE—You are very strongly attached to your home, and you dislike to leave it or to remain away long at a time. When absent, you think often of the "home, sweet home."

—**Let go**—Soon becomes *stagnant* attached to the place in which he lives; loves home and country *dearly*; leaves them reluctantly; is unhappy without a home of his own.

—**Full**—You love your home much, especially if it be a pleasant one. You are desirous of adorning, ornamenting, and beautifying your home, and of making it appear attractive and in style.

FULL—You love your home, yet when occasion requires, you can leave

yourself very closely to it. You like to go visiting occasionally or travelling.

+ *Average*—When you are away from home a short time, you want to get back, and when you are at home a short time, you are uneasy to get away. You are apt to feel that happiness is somewhere else than where you are, somewhere far away, and that you would be happier could you be there. Loves home well, yet does not grieve much on leaving it.

AVERAGE—Forms some, though not strong, local attachments.

— *Average*—You love home and country only tolerably well.

+ *Moderate*—You have something of the home-love, but very little.

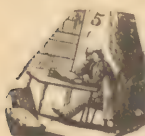
MODERATE—You have very little love for any one spot in the world, only as you may be more happily or comfortably situated in one than another. You love to roam, probably, and would highly enjoy travelling.

— *Moderate*—Has some, but no great regard for home, as such.

SMALL OR VERY SMALL—Forms few local attachments, cares little where he is; makes any place home; leaves and changes residences without regret.

—30—

5. CONCENTRATIVENESS—Application—Located above Inhabitiveness.



+ *Very Large*—Places his mind upon subjects slowly; can not leave them unfinished, nor attend more than one thing at once; is very tedious; has great application, yet lacks intensity and point.

LARGE—You are very patient in bearing pain or suffering; not apt to chafe and fret, and grow restless under it, but to endure it, or any trial.

— *Large*—You are diligent and industrious, patiently persevering.

+ *Large*—You are very patient and forbearing towards others, especially so towards those you love; can wait quietly, and watch patiently, with those who perhaps could not so wait and watch with you.

LARGE—Is able and inclined to apply his mind to one, and but one subject for the time being, till it is finished; changes his mental operations with difficulty; is often prolix.

— *Large*—You are patient, persistent, and steady paced in what you do; enduring, bearing, and forbearing.

+ *Full*—You are not wanting in patience, in a quiet steadiness of purpose, in diligence and perseverance, but you have not great power of concentrating your thoughts.

FULL—Is disposed to attend to but one thing at once, yet can turn rapidly from thing to thing; is neither disconnected nor prolix.

— *Full*—You can concentrate your thoughts very well, but are not apt to continue the effort; can bend all your energies upon any one point for a time, but cannot continue patiently at it.

+ *Average*—You can persevere and carry your point, at last, but you are not patient, nor persistent, but fitful and forcible.

AVERAGE—You are not very patient; not apt to continue long upon any one subject, or train of thought, but to pass rapidly from one to another.

— *Average*—You often break off suddenly from what you are saying or doing, to turn to something else, but are apt to return at a future time, and resume it where you left it, and carry it on awhile, perhaps to drop

it again. You sometimes say, "What was I saying," or "What was I thinking of."

Weak—In conversation, you often forget to finish what you commenced to say. A little thing would interrupt you.

Moderate—You change often from one track of thought to another, yet without necessity, and continue on the one for a time, but not long nor patiently.

Moderate—Your mind is active, but not patient; hence you are not deep, because brilliant. You are persevering and reach your point, but do not apply yourself directly and patiently; are not steady-paced, but fitful; are very impatient; cannot bear to wait.

Small—You are not indulged in unity and *unity* of thought, feeling, action, etc., is not continued by you; rather lacks application; has *intensity* but not *unity* of mental action.

Small—You change rapidly, suddenly, from one thing to another; are impatient, restless, unsteady, forgetful of many things, completing few; prefer short stories, short sermons, short speeches.

Very Small—Are very impatient of suffering or constraint.

SELFISH PROPENSITIES.

ACCUMULATING AND PROPELLING POWERS—Located around the ears, give base and thickness to the head; are the main spring of action; give force, executive power and energy to the character. They provide for the selfish and animal wants; their desire centers in self and terminates upon the sensual interests of their possessor. They create the love of accumulation.

Large.

Small.



M. T. L. A. N.



LARGE or *VERY LARGE*—Has strong and almost ungovernable animal passions, but great intellectual powers for self. With the moral sentiments deficient, is grovelling and dangerous.

SMALL or *ABSTRACT*—Has patient selfishness for self-protection, and to provide for the necessities of life, but is willing to share with others, and generally avoids excesses.

MODERATE OR SMALL—Is incapable of providing for self; is easily wronged and imposed upon, and needs protection.

—:O:—

VITATIVENESS—*Love of Life*—Located beneath and back of the mastoid process between the ears and Amativeness.

+ *Very Large*—However wretched, shrinks from and shudders at the thought of dying and being dead; feels that he cannot give up existence.

VERY LARGE—Your tenacity of life is enormous. You value life—mere existence, personal identity, very highly—beyond all power of telling. The thought of annihilation is terrible to you, very terrible, and yet you will approach death unquivering, probably hopefully and happily, such is your faith in the eternal life.

— *Very Large*—Have an undue horror of death, of dying. Life is very dear to you. You will yield all else before it. You attach unbounded importance—perhaps rightly so—to the privilege of living. Will cling to existence, even if it be of pain and trial.

+ *Large*—You cling to life. You have great tenacity of life-power; will endure what would kill others more strong than you, and will resist diseases that would destroy them.

LARGE—Loves and clings tenaciously to existence, for its own sake; craves immortality and dreads annihilation, even though miserable.

— *Large*—You value life highly, attach much importance to the mere privilege of being, even though it involve much suffering.

+ *Full*—Although you value life and its privileges highly, you are so impatient of suffering, and so likely to suffer much, in one way or another, that you will be tempted to make away with yourself.

FULL—Desires life, but not eagerly, from love of it and of pleasure.

— *Full*—You do not attach great value to life, but under *some* trial or great sorrow, would tire of it.

+ *Average*—If sorely perplexed, or greatly tried, with gloomy, discouraging, and painful prospects before you, you would be tempted to put an end to your own life, though your sense of religious duty will be likely to restrain you.

AVERAGE—Is attached to life, and fears death, yet not a great deal.

+ *Moderate*—Loves life, yet is not *very* anxious about living. Under great discouragement or dejection, would probably resort to *suicide*.

MODERATE—Your hold upon life is not very strong. Death will find your door open, probably, or at least, ajar, when he wants to strike.

SMALL OR VERY SMALL—Heeds not life or death, existence or annihilation.

—:O:—

COMBATIVENESS—*Protectiveness, Defense*—Located an inch and a half behind the top of the ear.



+ *Very Large*—Is powerful in opposition, prone to dispute, attack, etc.; contrary, has violent temper, governs it with difficulty.

VERY LARGE—You are decidedly too contentious, too much disposed to oppose, to do battle with every body and every principle.

— *Very Large*—You are very energetic, vehement, violent, and impetuous; too quick tempered, high strung, irritable, peevish.

+ *Large*—You are inclined to plague, tease, tantalize, torment others.

You are quick in the temper, and take a kind of delight in witnessing strife, in hearing debate and argument, in seeing men or animals, contend; have much resolution and energy.

LEAF—You are very quick and ready in resisting; brave, energetic, and bold; do not hesitate to say no, are almost too disputative.

LEaves—Is concrete and conspicuous, self-reliant and efficient as an opponent; quick and active in resistance; loves debate; boldly meets, if he does not court, opposition.

+ Foliage—You are ready enough in resisting and defending, but not disposed to contention; are not quarrelsome nor apt to attack.

FOIL—Seldom enters courts or shirks from opposition; when roused, is quite energetic; may be quick tempered, yet is not contentious.

Foliage—You are very easily annoyed, not angered, though you are not wanting in temper, and when provoked you are very severe.

+ Averag—You are very quick in the temper, fiery and flashy, but soft-motif again. Not severe, but hasty; too much so for your own good.

Average—Is pacific, but when driven to it, defends his rights boldly; avoids collision, strife, etc.; yet, once excited, is quite forcible.

—I—You are rather mild and gentle, and pacific, somewhat averse to strife and contention; still you have a fair share of energy.

A. Moderate—You are disposed to favor moral suasion; inclined to the peaceful, even though at much sacrifice.

Moderate—You are rather inefficient and easy, too mild and harmless to succeed well, yet at times may, under great provocation, rouse up and be severe and accomplish much, but in the main will be rather timid.

—Moderate—Avoids collision; is rather pacific and inefficient.

SMALL—Has feeble resistance, temper, force, etc.; is cowardly.

VERY SMALL—Withstands nothing; is chicken-hearted; an arrant coward.

—*—*—*

7. DESTRUCTIVENESS—Executive energy, Severity—Located in the middle lobe of the brain, above the opening of the ear. The organ is covered by pressing the tops of the ears against the head.



+ Very Large—When provoked, is vindictive, cruel, disposed to hurt, take revenge, etc.; bitter and implacable as an enemy; very forcible.

VERY LARGE—You have a very fierce temper; are too bitter, malignant, vindictive when angry, soon unforgiving, too merciless. You delight in

hatred, scenes, and probably, in killing animals, and if provoked, could kill men.

—Very Large—Yours is a stern, severe, exacting, nature. Once really angry, you are very slow to get over it, unforgiving and unforgetting of an insult. You will remember an injury always.

—Large—You are sharp, pungent, peevish, keen, stinging, when angry are cruel, sharp, sour, snappish, disposed to sneer at what you dislike, and to dislike more than you like, in the world, to find fault. You are sullen, morose, envious, gloomy, sour, and dark-spirited.

LEAF—When excited from deep-seated indignation; is forcible, and disposed to subvert or destroy the cause of his displeasure.

— *Large*—Are very energetic, forcible, and rough-handed in driving your way through life. When angry you are terribly in earnest.

+ *Full*—You are severe enough, and, when angry, are forcible and destructive; can inflict pain, physical or mental, without much compunction, yet are not habitually cruel, but practical and executive.

FULL—When aroused, you are quite severe—bitter and forcible in anger, but by no means cruel nor savage.

— *Full*—Can, but is loth to cause or witness pain or death; has sufficient severity, yet requires considerable to call it out.

+ *Average*—Are not very severe, at least not uncommonly so; not very harsh or malignant, nor savage at all; but when angry you are rather morose, sour, sullen, sulky, and forbidding; are not easily stirred, provoked to anger, but when once aroused slow to get over it.

AVERAGE—When aroused you are tolerably energetic and forcible, but not at all cruel, nor harsh, nor severe; can say a bitter, sharp thing.

— *Average*—Shows a good deal of mental severity, in criticising and condemning what you conceive to be wrong; are not severe nor harsh in inflicting pain, even in anger, but rather wanting in bitterness and depth of indignation.

+ *Moderate*—You are remarkably free from all malignity of disposition.

MODERATE—You do not like to inflict pain, but can do it when really necessary, though, in such cases, the greater pain is generally to yourself.

— *Moderate*—Is mild, not severe nor destructive enough; when angry, lacks power; can hardly cause or witness pain or death.

+ *Small*—Would hardly hurt one if he could, or could if he would; has such feeble anger that it is derided more than feared.

SMALL—You dread all strife and contention, and incline to be timid.

— *Small*—Where your sense of duty leads, you show some energy but not much; are too fond of peace, too much averse to strife, too mild, gentle.

VERY SMALL—Is unable to cause, witness, or endure pain or death.

— 30 —

8. ALIMENTIVENESS—*Desire for Food—Appetite—Located before, a little below the top of the ear.*



VERY LARGE—Sets too much by the indulgence of his palate; eats with the keenest appetite; perhaps "makes a god of his belly."

— *Very Large*—Yours is a very hearty appetite; fond of rich diet, and plenty of it. You take much comfort in table enjoyments, and incline somewhat to stimulants. "Look not upon the wine," etc.

+ *Large*—You eat too fast rather than too much, and hurry to your business or pleasures too soon after eating.

LARGE—Yours is a hearty appetite, almost too much so. If you can have what suits your taste, you eat very heartily, and enjoy it very highly; if not, eat but little, and with little enjoyment.

— *Large*—Your digestion is not good, and it affects, to a degree, your appetite. Should by all means avoid eating between meals—nibbling.

+ *Full*—Yours is a hearty appetite for plain, substantial food. You like to live well, but are none too nice, nor too delicate in your tastes.

FULL—Has a good appetite, yet can govern it; is not greedy.

— *F*—Have the first element requisite for a good cook ; a nice taste in matters of the table.

— *Average*—Your appetite is only fair, rarely hearty, and yet when all things are favorable, you enjoy the good things of the table lightly.

— *Average*—You do not sacrifice much to the indulgence of your appetite, though it is true you enjoy your food generally.

— *Indifferent*—You are rather indifferent as to your food, still you eat heartily when it is in your way, and convenient, asking few questions.

— *Moderate*—Your appetite is greatly under the influence of your mind, which is likely, also, to impair your digestion, giving you a dyspeptic tone.

— *Moderate*—Are rather dainty in appetite ; you do not eat heartily.

— *Moderate*—Are rather nice and dainty in appetite, but what you do like, you enjoy very highly, though are not hearty.

— *Small*—Your taste in the way of food is fastidious, over-nice, particular, and perhaps a little squeamish. It is difficult to please you.

— *Small*—Has not a good, nor very poor, but *rather* poor, appetite.

— *VERY SMALL*—Is dainty, mincing, particular about food.

9. ACQUISITIVENESS—*Economy—Frugality—Saving—Lauded above Alimentiveness.*



+ *Very Large*.—Makes money his *idol* ; grudges it ; is tempted to get it dishonestly ; penurious, sordid, covetous, etc.

— *VERY LARGE*—You are disposed to devote too much time to the making of money ; are rather close, avaricious, parsimonious.

— *Very Large*—You are eager and anxious to acquire property, and to wield a money influence, desiring to be rich ; are industrious, and frugal.

— *Large*—Your desire to acquire property is very strong, so much so as to prompt you to great exertion, but you are likely to spend very liberally. Will be enterprising energetically, but will live through much.

— *LARGE*—Has a strong desire to acquire property ; is frugal, saving of money, close and particular in his dealings, devoted to money-making, trading, etc. ; generally gets the value of his money.

— *Large*—In trade and general business, you show a generosity and liberality in small matters, but in large affairs you are close and careful.

— *Large*—You have a strong desire to make money, and perhaps to save it, yet will often spend thoughtlessly, and then be none too upright in getting.

— *Frugal*—Values property, both for itself and what it procures, yet is not penurious ; is industrious and saving, yet supplies his wants.

— *Frugal*—Your desire to acquire and save property is quite strong, but not too much so. You are economical, frugal, saving, when occasion requires.

— *Frugal*—You appreciate property, and entertain due respect for those who possess it, but are not much disposed to put forth great effort to acquire it, though you are generally frugal, saving, and economical.

— *Average*—Loves money, but not greatly, can make it, but spends freely.

— *Average*—Do not care much for money for its own sake—not as much as you seem to ; are fond of business, and are a very good financier.

— *Moderate*—Have but little trouble about money matters when you

can avoid it; not that you are indifferent to property or possession. In bargaining, you aim to do the large and generous, disclaiming to beat down in price; yet you do not hesitate to be under obligations to your friends for means to do this, for you are not a very successful financier.

MODERATE—Finds it more difficult to *keep* than to make money; desires it more to supply wants than lay up; is hardly saving enough.

—*Moderate*—You are rather close in small matters, but sometimes quite liberal in large ones; are likely to attend to details and retails. Are more apt at making than saving money.

+ *Small*.—Have rather an indefinite idea of the right of possession; generous, and careless of money yourself, you think others ought to be so too, and hence are inclined to borrow of your friends and spend freely.

SMALL—Will generally spend what money he can get, injudiciously, if not profusely; lays up little; disregards the prices of things.

VERY SMALL—Cannot know nor be taught the value or use of money.

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10. **SECRETIVENESS**—*Silence—Desire to Conceal—Located an inch above the top of the ears.*



VERY LARGE—Seldom appears what he is, or says what he means; often equivocates and deceives; is mysterious, dark, cunning, artful, given to double-dealing, eye service, etc.

+ *Very Large*—In speaking and writing, you often use ambiguous terms, dealing in *double entendres* and innuendoes; insinuating rather than saying.

+ *Large*—Are quite reserved, non-committal, self-possessed, and, as some would say, dignified in character. It is not easy to approach you. You rarely speak very loudly, or laugh out freely, or are in any way noisy.

LARGE—Are secretive, non-committal as to your plans, purposes, happenings, &c. Your best friends do not fully understand you.

—*Large*—You pretend to be very candid and open, assuming great sincerity, and innocence, but you do it to be able to conceal your real plans.

+ *Full*—In your cooler, calmer moments, you keep your secrets very well, but when you get excited, you let your thoughts flash on the surface.

FULL—Can keep a secret for yourself or others; can conceal your emotions, or command your countenance when you think necessary.

—*Full*—Have not many secrets of your own, but you can keep very well those confided to you by another.

+ *Average*—You keep your own secrets very well, but the secrets confided to you by others, you do not always keep, indeed you do not always your own.

AVERAGE—You are rather frank, outspoken, and sincere. True, you can keep a secret when you wish, but you do not often wish to do it.

—*Average*—You are rather innocent and sincere in your manners, and ways of thought and expression—rather outspoken and frank.

—*Moderate*—Is quite candid and open-hearted, loves truth; dislikes concealment, underhand measures, etc.; seldom employs them.

MODERATE—You are very frank, free, open-hearted, and candid. You should learn to conceal where concealment is well.

—*Moderate*—You sometimes keep a secret from fear of the consequences of revealing it, but seldom from a secretive propensity.

SMALL—Speaks out just what he thinks; acts, as he feels; does not wish to hear, or tell the secrets of others, yet freely tells his own; is *too* plain spoken and candid.

VERY SMALL—Keeps nothing back; has a transparent mind.

II. **CAUTIOUSNESS**—*Prudence—Solicitude—Located above and behind—Secretiveness—Should form the broadest part of the head.*



+ **Very Large**—Hesitates too much; suffers greatly from *groundless* fears; is timid; is easily frightened, etc.

VERY LARGE—Your life must be miserable from your excessive fears.

— **Very Large**—You are very prudent, long-headed, sharp, shrewd, cunning; are very careful, cautious, anxious, watchful, doubting, fearing—too much so for your soul's peace; are apt to procrastinate.

+ **Large**—You hesitate long before deciding on any important matter, and so sometimes even on the unimportant. You want decision of character. You anticipate, and when anything of evil happens, you are in the habit of saying, or thinking, "It is just as I expected."

LARGE—Is always watchful; on the look out; careful, anxious, solicitous; provident against real and imaginary danger, etc.

Large—You miss many of the best opportunities of life, by waiting to see how things may turn, and by not risking enough; are cautious, careful, watchful, even cowardly. You are too timid, hesitating, and uneasy; too apt to "take care;" should take counsel of your hopes, not of your fears.

+ **F.F.**—You are decidedly in earnest about the affairs of life, indulging in a good many fears as to the consequences of your actions.

F.F.—Are generally careful, prudent, and deliberate, but, none too much so. Are somewhat watchful and suspicious of men's motives.

— **F.F.**—Are cautious and careful, but you have so much to impel you on, that you need all your prudence to keep you from extremes.

+ **Average**—Are not *positively* careful, indeed you have but little real forecast, still, you will not be betrayed into any very serious mistakes.

AVERAGE—Are brave, fearless and intrepid, in the hour of danger, and of excitement. You have little of the cowardly or shrinking.

— **Average**—Has some caution yet hardly enough for success.

— **Moderate**—Is rather imprudent, hence unduly liable to misfortunes caused by carelessness; plans too imperfectly for action.

MODERATE—You are only tolerably careful. In your calmer moods, you are prudent, but in times of excitement rather rash and careless.

— **Moderate**—Are rather quick to decide, even in important matters, and your first thought is often your best. Are rather wanting in prudence.

SMALL—Acts impulsively; disregards consequences; fears nothing; is imprudent, luckless, often in hot water.

VERY SMALL—Is reckless, destitute of fear and forethought.

Founders of True Government.

UNION AND
LIBERTY.



HOPE OF THE
WORLD.

ASPIRING AND GOVERNING ORGANS.

Small.



SUBMISSION.

lofty aspirations; is satisfied only with the highest degree of success and pursues its object until it is attained. Never does little or mean things. Has great energy, efficiency, and weight of character; has the ability to control and govern.

FULL OR AVERAGE—Desires reputation and influence, has much aspiration but attends within his strength. Does not make great sacrifice for power, position, reputation and success.

MODERATE OR SMALL—Is deficient in manliness, efficiency, and weight of character. Depends upon others for direction; is nearly destitute of personal influence.

Large.



AUTHORITY.

SYMBOLICAL HEAD.



Domestic Group.

1. AMATIVENESS.
- A. CONJUGALITY.
2. PARENTAL LOVE.
3. FRIENDSHIP.
4. INHABITIVENESS.
5. CONTINUITY.
- Selfish Propensities.
- E. VIOLENCE.
6. COMBATIVENESS.
7. DESTRUCTIVENESS.
8. ALIMENTIVENESS.
9. ACQUISITIVENESS.
10. SECRETIVENESS.
11. CAUTIOUSNESS.

Aspiring and Governing Organs.

12. APPROBATIVENESS.
13. SELF-ESTEEM.
14. FIRMNESS.
- Moral Sentiments.
15. CONSCIENTIOUSNESS.
16. HOPE.
17. SPIRITUALITY.

18. VENERATION.

19. BENEVOLENCE.

Perceptive Faculties.

20. CONSTRUCTIVENESS.

21. IDEALITY.

B. SUBLIMITY.

22. IMITATION.

D. AGREEABLENESS.

23. MIRTHFULNESS.

Perceptive Faculties.

24. INDIVIDUALITY.

25. FORM.

26. SIZE.

27. WEIGHT.

28. COLOR.

29. ORDER.

30. CALCULATION.

31. LOCALITY.

Literary Faculties.

32. EVENTUALITY.

33. TIME.

34. TUNE.

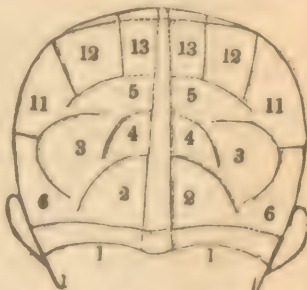
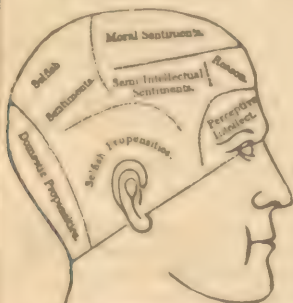
35. LANGUAGE.

Reasoning Faculties.

36. CAUSALITY.

37. COMPARISON.

C. HUMAN NATURE.



LOCATION AND CLASSIFICATION OF THE FACULTIES.

12. *APPROBATIVENESS—Love of Fame—Desire to Please—*
Located between Cautiousness and Self-Esteem.



+ *Very Large*—Regards his *honor* and *character* as the *apple of his eye* : is even *morbidly* sensitive to praise and censure ; over fond of show, fashion, praise ; style, *extremely* polite, ceremonious, etc.

VERY LARGE—You are ambitious of show, display, respectability, titles, etc. ; think too much of appearances, of what will be thought and said of you and yours, of making an impression, of being known for the time. Have a great desire to be complimented, noticed ; are somewhat affected, perhaps, and over-polite ; artificial.

— *Very Large*—Are rather wanting in moral courage ; are so sensitive to praise or blame, that you fear to incur the one or lose the other ; shrink from what is not considered respectable, as carrying a package through the street, dressing out of style, or in very plain clothes, etc.

+ *Large*—Are more than ordinarily sensitive to neglect, censure, or scorn. The least slight stings, irritates, mortifies you. You are envious of the praise and fame that others attain, rather jealous.

LARGE—Sets everything by *character, honor*, etc. ; is keenly alive to the frowns and smiles of public opinion, praise, etc. ; tries to show off to good advantage ; is affable, ambitious, apt to praise himself.

— *Large*—You are exquisitely sensitive to praise or blame—too much so for peace of mind—are too ambitious to make a name ; are very sensitive, tender, delicate, and shy ; very easily wounded. A bitter word would sting you ; are timid and modest. In society, you are somewhat bashful, from thinking too much of what you shall say and do, and how ; from too great a desire to please.

+ *Full*—Are sensitive to praise, but probably more so to blame or neglect. You desire to be seen, felt, noticed in society.

FULL—You are sensitive to praise or blame ; are courteous, affable, and ambitious to please ; to appear to good advantage, but not too much so.

— *Full*—Are endowed with a good deal of moral courage, and independence of thought and action ; yet you are very ambitious.

+ *Average*—You are quite independent-minded, and endowed with a good deal of moral courage. Are not apt to follow fashions, to lead them either, to put on airs, make fine speeches, nor to be very polished in manners.

AVERAGE—Desires and seeks popularity, and feels censure, yet will neither deny nor trouble himself much to secure or avoid either.

— *Average*—Enjoys approbation, yet will not *sacrifice* much to obtain it. Although not much disposed to curry favor, or seek renown or win applause, you are very sensitive to blame or censure.

+ *Moderate*—Feels reproach some, yet is little affected by popularity or unpopularity ; may gather the flowers of applause that are strewed in his path, yet will not deviate from it to collect them.

MODERATE—You are rather independent ; do not court favor.

— *Moderate*—Are not very ambitious to attain fame or renown ; not polished in speech, but apt to say *yes, no*, bluntly.

SMALL—Cares little for popular frowns or favors, feels little shame disregards and despises fashions, etiquette, etc. ; is not polite.

VERY SMALL—Cares nothing for popular favor or censure.

13. *SELF ESTEEM—Self-Respect—Sense of Honor—Located back of Firmness, near the crown of the head.*



+ *Very Large*—Has unbounded self-confidence; endures no restraint; takes no advice; is rather haughty, imperious, etc.

VERY LARGE—You are proud, high-headed, selfish, confident, independent, rather egotistic and dogmatic—disposed to direct and rule others. You are inclined to boast, brag, and make large pretensions.

+ *Very Large*—You are proud and self-reliant. "Call no man master." Sleep to wake, only in courtesy. You think almost too much of self.

+ *Large*—Are dignified, easy, self-possessed, and at home in your pride. There is nothing trifling nor small in your ways.

LARGE—Is high-minded, independent, self-confident, dignified, his own master; aspires to be and do something worthy of himself; assumes responsibilities; does few *little* things.

+ *Large*—Have a great desire to come out first and best, but would rather fail than be beholden to another for your success.

+ *Full*—Sometimes in the flush and excitement of success, you are proud and high-headed; but, under the depressing influence of failures, you lose your self-talk, and become quite humble and modest.

FULL—You have much pride, and self-respect, but no more than is desirable for a symmetrical character. You are not wanting in dignity; rather self-possessed; not trifling.

+ *Full*—You are more proud of your adjuncts than of yourself; that is, of your position, family, looks, money, or other possessions. You are at times quite scornful and disdainful toward others.

+ *Average*—You are neither modest and unassuming, for one of your ability and worth, yet you are not really wanting in a delicate pride.

AVERAGE—Respects himself, yet is not haughty.

+ *Average*—You have not a great deal of self-confidence, but some pride. You have not enough self-assurance; are not calm, self-reliant.

+ *Moderate*—Has some self-respect and manly feeling, yet too little to give ease, dignity, *weight* of character, etc.; is too trifling.

MODERATE—Are not proud, but rather humble and modest in your estimate of yourself; too lowly and self-distrustful. You should cultivate pride, self-respect, dignity. Have not much faith in yourself, or what you can do.

+ *Moderate*—You are rather modest in your opinion of yourself, but not very anxious, hence will be apt to keep back, in the common places of life.

SMALL—lets himself down; says and does *trifling* things; associates with inferiors; is not looked up to; lacks independence.

VERY SMALL—Is servile, low-minded; destitute of self-respect.

14. *FIRMNESS—Stability—Devotion—Located on the top of the head, back of a line from ear to ear.*



+ *Very Large*—Is willful; and so tenacious and unchangeable of opinion, purpose, etc., that he seldom gives up anything.

VERY LARGE—Are remarkable for a most mulishly stubborn and unyielding will. You must hang on till the end. You cannot yield.

— *Very Large*.—You have much of the old Roman inflexibility and perseverance; an unflinching firmness and steadiness of purpose.

+ *Large*.—You hesitate long about deciding any important matter, sometimes even on trifles, appearing to vacillate between *yes* and *no*, but when you do decide, you adhere closely to your purpose.

LARGE.—May be fully relied on; is set in his own way; hard to be convinced or changed at all; holds on long and hard. It is not easy to interest nor start you, nor is it easy to stop you when you do start. You are not easily moved nor influenced.

— *Large*.—Have a quiet, persevering way of sticking to your purpose, of carrying out your schemes and executing your plans.

+ *Full*.—Are quite firm, positive, and set in your way, but not too much so. Have a good, strong will, but can yield when it is well to yield.

FULL.—Has perseverance enough for ordinary occasions, yet too little for *great* enterprises; is neither fickle nor stubborn.

— *Full*.—When impelled by a sense of duty you show much perseverance, but when not thus impelled, relax.

+ *Average*.—Has some decision, yet too little for general success. It is much easier to coax than to drive you from your purpose. You show much energy of character, but not perseverance.

AVERAGE.—You have some resoluteness and perseverance. Your will is rather feeble and fickle. You change too easily and often. It is not difficult to coax you from your purpose.

— *Average*.—Yours is an active and rather energetic character, but one that moves fitfully, starts and stops often.

MODERATE.—Gives over too soon; changes too often and too easily; thus fails to effect what greater firmness would do.

SMALL OR VERY SMALL.—Lacks perseverance; is too changeable and vacillating to effect much, or be relied upon.

—30—

MORAL SENTIMENTS.

Large.



LINCOLN.

Small



MALEFACTOR.

THE MORAL AND RELIGIOUS SENTIMENTS occupy the frontal, upper portion of the Cerebrum; give height and elevation to the head; constitute the throne of mind. Produce Faith, Hope, and Charity, devotion and intuition. Render man a moral, accountable, religious and spiritual being, elevate him above the material and animal world; create the love of the spiritual, celestial and eternal; are the source of inspiration and religion, and enable man to commune with spiritual intelligences and the Creator.

LARGE OR VERY LARGE.—Recognizes moral, religious, and spiritual claims as paramount; believes in a "higher law;" sacrifices selfish interests and animal pleasures; has great moral influence; thinks much and feels deeply upon moral, religious, and spiritual subjects.

AVERAGE OR FULL—Has considerable moral and religious feeling; good motives, but does not make moral and spiritual advancement the principal object of life; with large or very large propensities, frequently yields to temptation; is not morally reliable under all circumstances.

MODERATE OR SMALL—Has little moral and spiritual feeling, is controlled by the animal propensities; needs restraint and moral protection.

15. CONSCIENTIOUSNESS—Love of Justice, Truth, Sense of Right and Duty—Located on each side of Firmness.



+ **Very Large**—Is scrupulously exact in matters of right; perfectly honest in motive; always condemning self and repenting; makes *duty* everything, expediency nothing.

VERY LARGE—You are morbidly sensitive to the right and true; are honest to a fault; too apt to accuse and blame yourself.

+ **Very Large**—Yours is a very faithful, true, honest, earnest, reliable nature—sure to be trusted in the hour of trial. Comparatively free from guile. You are pure-minded, not often allowing yourself to indulge in even the dreams of sin. Will be likely to live a very correct, upright life.

+ **Large**—Is honest, faithful, upright at heart; moral in feeling; grateful, patient, *amicus* well; constitutes *duty* before expediency; loves and means to speak the truth; cannot tolerate wrong.

LARGE—Are honest and upright in the duties of life. You aim to do by others as you would be done by. A lover of justice.

—**Large**—Are honest and upright, rigorous and exacting. You are often greatly, deeply, and sorely tempted, but you manage to live a fairly correct, and blameless life.

+ **Full**—Your nature is so self-controlling, so equipoised, that it is easy for you to deal fairly. You are not one of deep nor powerful temptations. Yours is a comparatively innocent, pure, blameless soul.

FULL—Are honest at heart, and upright in the purposes of life, but will sometimes err, through, perhaps, not greatly, and then will repent.

—**Full**—Strives to do right, yet sometimes yields to temptation; resists resulting sins, but may be overcome and then feels remorse.

+ **Average**—Yours is a social, warm nature, that means to do right, but one that is easily misled—controlled by circumstances. If surrounded by religious and moral society, and encouraged by virtuous friends, you will live a tolerably blameless and correct life, but if left to various influences, you are not one to resist them.

AVERAGE—When uninfluenced by powerful motives, or passions, you deal tolerably fairly, and are generally rather trustworthy, but under strong temptation you give way. Have not a very sensitive conscience.

—**Average**—In the inner means, in all that is dictated by the social sensibilities, you are not particularly faulty, but you have but few of the heroic virtues.

+ **Moderate**—Has considerable regard for duty as *patience*, but less in practice; justifies himself, not very patient, grateful, or forgiving; often temporises with principle; sometimes lets *interest* rule *duty*.

MODERATE—You are good natured, sound, and pleasant, disposed to

oblige others, but you are not very honest. Will probably have a pretty hard experience, and live rather a fast life.

—*Moderate*—In your dealings with the world you are influenced much more by a sentiment of self-respect and self-regard, of a kind of honor, than by honesty. Have some idea of right, but it is rather feeble and easily overcome. You are not very honest nor upright. You should cultivate conscientiousness, uprightness, sincerity.

+ *Small*—Has few conscientious scruples; little penitence, gratitude, regard for moral principle, justice, duty, etc.

SMALL—You have a social, free, open-hearted way that will interest others, but you are not honest, not governed by principle.

—*Small*—You have hardly any idea of the meaning of the word *right*.

VERY SMALL—Neither regards nor feels the claims of duty or justice.

—10:—

16. *HOPE—Anticipation—To look upon the bright side.—Located forward of Conscientiousness, on each side of Firmness and Reverence.*



+ *Very Large*—Has unbounded hopes; builds a world of castles in the air; lives in the future; has too many irons in the fire.

VERY LARGE—You hope for everything desirable, and to want, with you, is to expect; are always joyous, sanguine, cheerful.

—*Very Large*—The great happiness of your life is in laying plans and schemes for the future. In doing this you rise above present troubles.

+ *Large*—Expects, attempts, and promises a great deal; is generally sanguine, cheerful, etc.; rises above present troubles; though disappointed, hopes on still; views the brightest side of prospects.

LARGE—Are very buoyant, hopeful, sanguine, expectant, joyous, always looking on the bright side.

—*Large*—Your hopes are high, and they make the future gleam and glow with brilliant promises, but your judgment and prudence keep you from trusting the bright visions, and from venturing too far. Yours is a cheerful, equable, even tone of happiness.

+ *Full*—Are generally cheerful, hopeful, and happy, but no more so than is reasonable and warrantable. You rarely indulge in very brilliant anticipations; rather smooth and even, come prosperity or adversity.

FULL—Are not wanting in hope, but with you the times past are freighted with tender memories; the dear old times; are generally quite sanguine and hopeful, but liable to fits of melancholy.

—*Full*—Are not deficient in hope, yet are you often gloomy, despondent, and unhappy; not really despairing, but often very melancholy. You should aim to be more equable, calm, and generally cheerful.

+ *Average*—Have some, but not large Hope. When your circumstances are fair and promising, you look upon the bright and joyous side of things, but adversity soon discourages you and casts you down.

AVERAGE—Have but little positive hope; you live mainly in the present; have but little care for the future, one way or the other.

—*Average*—You have some, but very warrantable hopes; are sometimes happy and expectant, but rarely very sanguine of the future.

+ *Moderate*—Have not many hopes, but are generally modest in your expectations of the future; are disposed to look on the dark side. You

should aim to cultivate hope by first cultivating healthiness and fullness of life, and then by remembering your deficiency here.

MODERATE—You seem to be quite indifferent as to the future, whether it be well or ill. Little hope, little fear; rather stolid and heedless.

—*Moderate*—Expects and attempts too little; succeeds beyond his hopes, is prone to despond; looks on the dark side.

SMALL—Is low spirited; easily discouraged; fears the worst; sees many lions in his way; magnifies evils; lacks enterprise.

VERY SMALL—expects nothing good; has no hope of the future.

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17. SPIRITUALITY—Sense of Immortality—Inspiration— Located each side of Reverence.



+ **Very Large**—Is very superstitious; regards most things with wonder.

VERY LARGE—You entertain a very intimate communion with the spirit world, are endowed with a very sensitive *clairvoyant* nature.

— *Very Large*—You love to contemplate the spiritual, but, probably, in the light of old terms—the demons and angels. Include somewhat of the marvellous. Some of your friends will deem you superstitious. Sometimes strange, cold chills will come over you, when talking or thinking of the shadowy life; are superstitious, believing in strange signs.

+ *Large*—Are too ethereal and spiritual; have not enough of earth in your make to last long and well; not enough of the physical, are very apt to anticipate future events, especially those of a painful character; to have forebodings of death or disaster.

LARGE—You love to think and talk of the spiritual nature of man, of the immortality of the soul, and of its hopes and its fears, its prospects and its capacities; of the existence of God, and of other speculative and mystic themes. You often see in dreams what afterwards is realized.

— *Large*—Believes and delights in the supernatural, in dreams, ghosts, etc.; thinks many natural things supernatural. Are much interested in the new, the strange and marvellous, but have little respect for the old forms of thought and belief.

+ *Full*—Is open to conviction; rather credulous; believes in Divine Providences, forewarnings, the wonderful, etc.

FULL—Are not wanting in faith, but are disposed to believe and trust, where there is fair reason for so doing, even without absolute proof. You are not wanting in religious faith, but are much interested in what pertains to the immortal life, of the soul. Are a careful searcher after truth, but rather wary and disposed to criticise and examine closely, and to doubt much and be somewhat skeptical.

— *Full*—You have a great interest in tracing out new theories and ideas, and in sifting the probability of their truth, but are not disposed to credit too readily, still, are not wanting in faith, in the power of believing. Are not remarkable for faith in the spiritual, nor for interest in the dreamy. Are rather practical and material.

+ *A*—It is hard to convince you of any new or wonderful thing. You are disposed to doubt all such.

AVERAGE—Are disposed to doubt rather than believe; are not credulous of new theories, nor of new truths. You want a reason. You

take but little interest in spiritual matters: probably think you can spend your time better than by dabbling in them.

—*Average*—Your faith is not very zealous, but rather feeble. You probably hardly believe in the plenary inspiration of the Scriptures, nor in the miracles, nor in the resurrection, nor, perhaps, even in the immortality of the soul, nor the personal identity of the Deity.

+ *Moderate*—Believes but little that cannot be accounted for, yet is open to conviction; is incredulous, but listens to evidence.

MODERATE—Are not at all prone to believe in the spiritual. You are too skeptical, and too apt to pride yourself on being so.

—*Moderate*—Your faith—what there is of it—is only a conviction of your reason. You are not prone to believe in what you cannot comprehend; very shy of receiving any new theory or idea, careful to examine it, and, if you do not see full reason for it, to discard it.

+ *Small*—Your mind tends eminently to materialism.

SMALL—Are quite indifferent to spiritual matters; skeptical.

—*Small*—Is convinced only with difficulty; believes nothing till he sees facts, or *why and wherefore*, not even revelation farther than a *reason* is rendered; is prone to reject new things without examination.

VERY SMALL—Is skeptical; believes little else than his senses.

—CO—

18. VENERATION—*Respect and Adoration—Worship—Located in the middle of the top of the head.*



+ *Very Large*—Is eminent, if not pre-eminent, for piety; heart-felt devotion; religious fervor; seriousness; love of divine things, etc.

VERY LARGE—Are rather a submissive, gentle, religious soul; very deferential to accepted authority and that of your teachers. You take great interest in the support of the church; in doing for it. In your religious views you are very zealous, but narrow.

—*Very Large*—You delight extremely in religious worship.

+ *Large*—Are very deferential and respectful to the aged. Are strongly inclined to worship; to prayer; to religious exercises.

LARGE—The love of God is deep and strong in your soul. You delight in worshipping Him; in rendering praise to His holy name.

—*Large*—Loves to adore and worship God, especially through His works: treats equals with respect, and superiors with deference.

+ *Full*—You manifest a deep reverence and respect for what you deem superior and worthy: for great men, great talent and genius, large ideas.

FULL—You are not wanting in respect for those who are worthy of it; are deferential, but not slavishly so, and disposed to worship God; are religiously disposed, probably a member of a church.

—*Full*—Are liberal and reformatory in your religious ideas, but not wanting in reverence. Religion of some kind is very dear to you, but it is probably of a fresh, new, radical tone: are capable of much religious fervor and devotion, yet are not *habitually* serious: generally treat your fellow-men civilly.

+ *Average*—You have something of a feeling of respect and reverence for things sacred and holy, and for superiors, where you recognise them.

AVERAGE—Are not wanting in reverence for your Creator, nor for what you prize as the true and good, but you show very little for men.

— *Average*—You show no great respect for authority, except that of nature, or of nature's God. Are not disposed to observe the laws merely because they are laws, or are not too strict to make. You are more religiously disposed than you get credit of being. It seems you are thoughtful and infant, or at least indifferent to religious matters; but you are not so. Probably a rationalist.

— *Half-way*—You are not wanting in gentleness of spirit, in mildness and gentleness of feeling, but are not reverent at all. You should cultivate the reverential, respectful, prayerful, religious.

— *More than*—Are too very religious, but rather light, irreverent, and heedless of sacred things. You sometimes speak profanely.

— *Half-way*—Disregards religious truths, forms of worship, etc.; places religion in other things; is not serious nor respectful.

— *Small*—You reverence very little even for God or man. You do not revere the old, nor yet the new, nor, in fact, anything else.

— *Small*—Are bold, forward, free, familiar, irreverent, disrespectful.

— *Small*—Feels little religious worship, reverence, respect, etc.

— *VERY SMALL*—Seldom, if ever, adores God; is almost incapable of it.

19. BENEVOLENCE—Charity—Universal Love—Mercy—Looked forward to with Reverence; gives light to the heart.



+ *Very Large*—Does all the good in his power; gladly sacrifices self upon the altar of pure benevolence; scatters happiness wherever he goes; is one of the kindest hearted of persons.

— *VERY LARGE*—Are very kind and obliging, conciliatory, a peacemaker, a sympathetic spirit, interested in all things that suffer or enjoy. You are patient and forbearing with the sick, poor, needy, or aged.

— *Very Large*—Are tender hearted and sympathetic—free and far from the cold, harsh, and cruel. You have tears for the sorrows of others.

— *Large*—Is kind, obliging, glad to serve others, even to his injury; feels lively sympathy for distress; does good to all. Very much dislikes to wound the feelings of others.

— *Large*—Are very kindhearted, tender and generous toward others.

— *Large*—Are kind towards others, but you would rather help them to help themselves, than give them much of what you have.

— *Full*—Has a fair share of sympathetic feeling, and some, though not great, willingness to sacrifice for others.

— *Full*—Are more generous than really kind. Have more of a passive than active benevolence. Are both kind and severe. Mixed—the sweet and sour.

— *Full*—Have but little sympathy to bestow on others for their little annoyances, but when they are in real want, you help with good will. Are kind and obliging—disposed to accommodate.

— *Average*—You show some kindness, but it is of a passive nature. Some pity and sympathy, but not much active benevolence.

— *Average*—Are rather serious and serious of the success, prosperity, and enjoyment of those whom you deem more favored than yourself.

— *Average*—Has kind, fellow-feeling, without much active benevolence.

— *Weakness*—Has some benevolent feeling, yet too little to prompt to much self-denial; does good only when he can without cost.

MODERATE—Are passive and indifferent; have little real kindness and little real cruelty; not malignant, not disposed to pain, but not benevolent.

—*Moderate*—Have but little interest in the welfare of others, but little faculty to make them interested in yours.

+ *Small*—Are very indifferent to the sufferings of the world—cold.

SMALL—You have very little interest in the well being of others.

—*Small*—Feels little kindness or sympathy; is almost deaf to the cries of distress; hard-hearted, selfish, etc.

VERY SMALL—Is destitute of all humanity and sympathy.

—:—:—

INTUITIVE CELESTIALS.

Large.

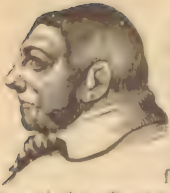


GENERAL HALLECK.

THE SPIRITUAL DIRECTIVE FACULTIES are located above Reason in the upper forehead—give elevation to the head, constitute the throne of the mind: are the eyes of the soul, and enable man to walk by Faith: the evidence of things not seen; "the inner light that lighteneth every man that cometh into the world;" to be led by the spirit of God, and thus become the sons of God, and have the names of the Fathers written upon the forehead, instead of the mark of the Beast. They bring man in rapport with the Heavens, the invisible, spiritual, and celestial world, and the "spirit of the just made perfect." "There is a spirit in Man, the Almighty giveth it understanding." "If any man lack wisdom let him ask of God." "The infallible inspiration of the spirit of truth will teach him all things." "Covet earnestly the best gift, quench not the spirit." "Despise not prophesying." "When the vision faileth the people perish."

LARGE OR VERY LARGE—Has a pure inspirational mind, can see and measure things from a spiritual stand-point: will be visionary, intuitive, and impressible; believes in dreams; presentiments, and forewarnings; has a wonderful prophetic sagacity. "Coming events cast their shadows before;" has little relish for the coarse, gross, and material; has a psychometrical, clairvoyant-mind: will look upon the heart and interior of things; feels a living, internal evidence of immortality, and eternal life; is able to discern and comprehend spiritual laws and principles.

FULL OR AVERAGE—Is not visionary; has some faith but no great confidence in dreams, presentiments, omens, &c.; will be counted perfectly rational by the mass of men who live in the material and physical world; should cultivate the spiritual faculties.



MODERATE OR SMALL.—Has no particular desire to investigate spiritual things; apt to ridicule religion; denounces everything of the kind as witchcraft and necromancy; looks upon all revelations as delusions and foolishness; measures all things from a material standpoint. This group of spiritual organs is divided into seven individual faculties, whose central orb is faith, prescience, the sight of the soul, the highest directive faculty of the mind, infinitely above reason, enabling

the mind to discern the scientific principles and phenomena; fills the soul with light as the eye do that of the body. This group of faculties enables man to create the science of Psychology or the soul, and understand the mysterious laws of mind and matter, to see the simplicity and truth of all truth; the harmony of nature and revelation and thus establish the great central spiritual science of mind; the ultimate of matter and germ of divinity itself.

PERFECTIVE FACULTIES.

LAR O



CULTIVATED

Lead to improvement; elevate and chasten the animal and selfish feelings; and are very rarely found large in criminals. These faculties lie at the very foundation of invention, mechanism, art, refinement, and civilization. Give breadth and scope to the mind. They create an appreciation of the fine arts, polite literature and the elegancies of life. Give imagination,

Small.



UNCULTIVATED.

taste, fancy, enthusiasm, genius, and skill; are essential qualities to the poet, orator, and artist.

LARGE OR VERY LARGE.—Is a natural genius. Will manifest great mechanical ingenuity and inventive skill; with the other faculties strong will be distinguished as a poet, artist, and orator.

FEAR OR AVERSARY.—Possess fair capacities of the kind above described; can succeed well as a machinist.

SMALL OR MODERATE.—Cares little about poetry and the fine arts; has small mechanical ingenuity; deficient in taste and refinement.

20. CONSTRUCTIVENESS.—Mechanical Ingenuity—Inventive Talent.—Located between the top of the ears and corners of the eyes.



+ Very Large.—Is a mechanic of the first order; a true genius; loves it; hates to leave it; shows extraordinary skill in it.

VERY LARGE.—Your mechanical genius is remarkable. You take delight in machinery and mechanical operations. Could invent, and succeed, more than ordinarily well, as a mechanic, or machinist.

—Very Large.—You are a mechanic, exceedingly well, and skill, constructively, and mechanically well; but you do not invent any new

means. Can build, make, construct the large, coarse, strong, useful, better than the fine, delicate, and ornamental.

+ *Large*—Shows great *natural* dexterity in using tools, executing mechanical operations, working machinery, etc.; loves them.

LARGE—You show great aptitude in constructing, planning, originating, or inventing anything in a mechanical way.

—*Large*—You probably take some interest in mechanical operations, but are more distinguished for the constructive faculty in mental matters. Can plan, invent, or originate well, but you are not successful in executing. You theorize better than you practice.

+ *Full*—Have good mechanical ability, in the way of planning, constructing, building, or inventing, but not so much so as to attract attention.

Full—Have fair mechanical ingenuity, yet no great *natural* talent or desire to make things; with practice, will do well; without it, little.

—*Full*—Can plan, originate, or suggest means of accomplishing an object, but you are not apt in executing. Your constructiveness turns less to mechanical operations than to performances merely mental.

+ *Average*—You have so much nicety and accuracy of eye, fineness of perception, that you would succeed in mechanical pursuits. Would succeed, in the nicer needle-work, or wax-work or anything of that kind.

AVERAGE—Have some, yet no great relish for, and tact in, using tools. You have not great constructive talent, though might learn a trade, if you wish, but probably better not.

—*Average*—You have something of the mechanical talent, but are not largely endowed with it—at least with the constructive part of it.

+ *Moderate*—With much practice, may use tools quite well, yet dislike mechanical operations; owe more to art than nature.

MODERATE—You make and build, but you do not invent anything different from what you have before seen.

—*Moderate*—Could probably learn a trade and attain some skill in doing what you may see others do, but would not be fertile in plans.

+ *Small*—You never invent anything new, in a mechanical way.

SMALL—You take but little interest in mechanical employments.

—*Small*—Hates, and is awkward and bungling in using tools, etc.

VERY SMALL—Has no mechanical skill or desire.

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21. IDEALITY—Imaginativeness—Perfectiveness.—Located above Constructiveness, between it and Spirituality.



+ *Very Large*—Often gives reigns to his erratic imagination, experiences revelings of fancy, ecstasy, rapture of feeling, enthusiasm.

VERY LARGE—You are a muser, a dreamer, always imagining probabilities; pensive, quiet, shadowy, mystic, living more in the ideal than in the real. Are very fond of the beautiful as it appears in dress, in ornament, and display, as it appeals to the eye; the gorgeous, the brilliant.

—*Very Large*—Has a lively imagination; great love of poetry, eloquence, fiction, good style, the beauties of nature and art.

+ *Large*—Yours is a refined taste, and a good judgment in matters of art, or dress, or beauty. Will often be complimented on your taste. You have a happy faculty for arranging matters of dress, or ornament.

LARGE—You love all things beautiful; are a dreamer. Are very fond of the beautiful, the refined, the poetic.

—*Large*—Yours is a fine, clear, classic taste, fond of the beautiful. You delight in the subdued, delicate, and fine, rather than in the gorgeous.

+ *Full*—Have a good deal of power of the imagination, and real beauty of fancy, but mingled with a relish for something of the coarse.

Full—Are not wanting in a love of the beautiful—a taste for poetry, for the refined and elegant of life.

—*Full*—Has refinement of feeling, expression, etc., without sickly delicacy, some love of poetry, yet not a vivid imagination.

+ *Large*—You have not an ardent imagination, nor do you love the beautiful at all passionately, yet are not entirely devoid nor indifferent.

AVERAGE—You have some fancy and imagination, and a peculiar taste, but no great love for the really beautiful.

—*Average*—Has some taste, though not enough to influence you much.

+ *Moderate*—Has some, but not much imagination; is rather plain in expression, manners, feeling, etc.; dislikes poetry, finery, etc.

MODERATE—You are rather plain and practical, not poetic nor ideal; not wanting in refinement.

—*Moderate*—Yours is a plain, homespun, commonplace taste.

+ *Small*—Are very plain and unornamental in all you do and say.

SMALL—You are very free from the fanciful, the imaginative.

—*Small*—Lacks taste, niceness, refinement, delicacy of feeling, etc.

VERY SMALL—Is destitute of the qualities ascribed to this faculty.

B. *SUBLIMITY—Perceptions of the Endless, Omnipotent, Infinite—Located between Ideality and Caution.*



+ *Very Large*—Is a *passionate* admirer of the wild and romantic; feels the *sublimest* emotions while contemplating the grand or awful in nature; dashing, foaming, roaring cataracts, towering mountains, peals of thunder, flashes of lightning, commotions of the elements, the starry canopy of heaven, etc.

VERY LARGE—Your love of the grand amounts to a passion, a frenzy.

—*Very Large*—Admires and enjoys mountain scenery, thunder, lightning, tempest, a vast prospect, etc., exceedingly; hence, enjoys traveling.

+ *Large*—You love the sublime, but in a subdued, soft, pensive, tender, sentimental, mournful tone; something of the sad, the night clouds.

Large—Delight in the sublime, the wild, the grand, the majestic, as the dark, wild night-storm, the pealing of thunder, the foaming cataract.

—*Large*—Have a taste for the sublime, but it probably takes a tinge of the sombre, the shadowy, the dark, and, maybe, the mournful.

+ *Full*—You appreciate the sublime, the wild, the grand.

FULL—Are at times sentimental, pensive, and sad.

—*Full*—Enjoys magnificent scenes well, yet not remarkably so.

+ *Average*—Sometimes, but not to a great degree, experiences this feeling.

AVERAGE—You manifest some, but no great interest in sublimity of scenery, show some but not much fondness for the grand, wild, dark, stormy.

— *Average*—You would appreciate the sublime, vast, infinite, wild, grand, if you did not fear it, but the fear probably makes you shrink from it.

MODERATE—Has some, though not at all vivid emotions of this kind.

SMALL—You are very sober, serious, solemn, long-faced.

— *Small*—Life is serious, sober, and earnest, to you.

VERY SMALL—Discovers little to awaken this feeling.

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22. *IMITATION*—Ability to Mimic, Copy, Act out, Gesticulate
— *Located in the upper range of organs, outside of Casuality.*



+ *Very Large*—Can mimic, act out, and copy almost anything; describe, relate anecdotes, etc., to the very life; has a theatrical taste and talent, seldom speaks without gesticulating.

VERY LARGE—Have a more than ordinary development of the sympathetic tone of mind; can easily assume that condition of feeling that you wish to represent.

— *Very Large*—You would attain excellence in drawing, sketching, pencilling, copying.

+ *Large*—Can imitate, and are very apt to, the manners, habits, etc., of those with whom you associate. Are naturally very fond of representations of plays.

LARGE—Has a great propensity and ability to copy, take pattern from others, do what he sees done, etc.; needs but one showing; gesticulates much; describes and acts out well.

— *Large*—Can copy, imitate, and mimic well and closely. Have good powers of imitation, and even of mimicry. In speaking, you are very apt to gesticulate, act out. You would, with due practice, succeed in drawing, penciling.

+ *Full*—Can mimic the ways and manners of others with a good deal of accuracy and aptness, but you do not copy well nor closely. You manifest much sympathy with your surroundings.

FULL—Can imitate, copy, and even mimic, when you try, though you are not remarkably apt at it.

— *Full*—With effort copies some, but not well; cannot mimic.

+ *Average*—Although no great mimic, you can imitate somewhat.

AVERAGE—You might succeed tolerably well in drawing or copying.

— *Average*—You enjoy mimicry; like to see others mimic and take off, but you are not apt at it yourself, though with practice might succeed.

+ *Moderate*—Take much pleasure in seeing others mimic, but you are not at all apt at it yourself, nor at copying manners, fashions.

MODERATE—Are wanting in the sympathetic. Your features are not very expressive of your emotions, not very plastic.

— *Moderate*—Can not mimic at all; can copy, draw, take pattern, etc., only with difficulty; describes, relates anecdotes, etc., poorly.

SMALL—You do not imitate others, in manners nor expressions.

— *Small*—Dislikes and fails to copy, draw, do after others, etc.

VERY SMALL—Has little ability to imitate or copy anything.

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D. *SUAVITIVENESS*—Ability to Smile and create Happiness.

— *Located each side of Human Nature.*

+ *Very Large*—Readily wins confidence and affection, even of ene-

mies; can say and do hard things without creating difficulty; obtain favors, get along well, so say and do things that they like.

VERY LARGE—You are remarkable for easy, winning manners. Have fine powers of persuasion.

—*Very Large*—You appear to be very artless, and innocent, very winning.

—*Large*—When you wish, you can be very winning and agreeable, but you can also sometimes be, and, indeed, often are, the very opposite of this.

LARGE—Are very urbane, affable, easy, winning, agreeable, bland.

—*Large*—With appropriate training and culture, you would succeed more than ordinarily well in promiscuous or refined society.

—*Full*—Can be quite winning, fascinating, charming, in your manners, but probably not always so, only when it serves your purpose.

FULL—You are generally affable and agreeable, but, not markedly so.

—*Full*—Have an easy, off-hand, democratic way, without being especially affable or polite. You might succeed in a political way.

AVERAGE—Your first appearance is perhaps more striking than prepossessing. Among casual acquaintances, you are rarely understood.

—*Average*—You can be rather pleasing and agreeable in manners, but not very much so, not one to make the most favorable impression at first.

MODERATE—You are not very agreeable, nor winning in your ways; should study books on politeness, courtesy.

SMALL—You are very abrupt, uncouth, disagreeable in manners.

23. MIRTHFULNESS—Love of Fun—Wit.—Located outside of Casualty.



+ **Very Large**—Is quick and apt at turning everything into ridicule, throws off constant sallies of wit; is too facetious, jocose, etc.

VERY LARGE—You are remarkable for wit, sport, fun, humor, jollity.

—*Very Large*—Has a quick, keen perception of the ludicrous; makes a great amount of fun; too much for his own good; is quick at repartee; smiles often; laughs heartily at jokes.

—*Large*—Are very witty and mirthful. You laugh heartily at a good joke, and can truly appreciate it. You are very apt in your remarks.

LARGE—You are a jolly, lively, merry, roisterly, social companion; are very fond of witty, funny, but smutty jokes; have much mirth and feeling; make and relish jokes well.

—*Large*—You are more humorous than really witty; more disposed to provoke and enjoy a laugh, than apt in turning a joke.

—*Full*—Are quite witty, playful, humorous, affable, but not remarkably so; enjoy jokes, fun, and sport, in their place.

FULL—Are quite playful, sportive, lively, and merry at times, jocose and jolly, but only at times; are not remarkable for real wit.

—*Full*—Enjoy fun and sport and laugh heartily thereof; but are not apt in turning nor starting a joke, not very witty in your replies.

—*Average*—You enjoy a good joke in its proper time and place, but you are not very apt at making one; not very witty, mirthful, facetious.

AVERAGE—Perceives jokes and relishes fun, but cannot make much.

—*Average*—You are generally rather serious, and sober, and earnest, but sometimes you get off a dry, cutting, pointed joke.

+ *Moderate*—Has some witty ideas, yet lacks quickness in conceiving and tact in expressing them; is generally quite sober.

MODERATE—You are rather serious, sober, and earnest—not very witty, humorous, nor mirthful. Rather dry, still are, at times, playful.

— *Moderate*—Are not very witty, nor mirthful, but you sometimes indulge in playful, lively, and perhaps, merry moods. Your laugh is light. You have something of the droll that provokes laughter on the part of others.

+ *Small*—You are very sober, serious, solemn, long-faced. Not witty.

SMALL—Life is serious, sober, and earnest, to you.

— *Small*—Makes little fun; is slow to perceive, and still slower to turn jokes; seldom laughs; thinks it wrong to do so.

VERY SMALL—Has few, if any, witty ideas or conceptions.

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PERCEPTIVE FACULTIES.



LARGE.



SYMBOLICAL PERCEPTIVES.



SMALL.

LOCATED AROUND THE EYES—Relate to sight; create the desire to see and know; bring man into direct intercourse with the physical world; give practical business talent; taste and tact for natural science.

LARGE OR VERY LARGE—Has wonderful powers of observation; ability to acquire knowledge, sees the value, fitness, and unfitness of things; collects facts, statistics, etc.; has a practical, matter-of-fact turn of mind; can attend to details of business and show off to excellent advantage.

FULL OR AVERAGE—Possesses fair capacities of the kind above described.

MODERATE OR SMALL—Is slow of observation; acquires knowledge with difficulty; cannot show off to advantage.

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24. INDIVIDUALITY—Observation—To See—Scrutinize—Located above the roof of the Nose.

+ *Very Large*—Has an insatiable desire to see and know everything; extraordinary observing powers; is eager to witness every passing event.

VERY LARGE—Have an unconquerable desire and propensity to see and know everything around you; to glean and gather knowledge.

— *Very Large*—You have a great propensity to observe, see, know, examine everything around you. Are always looking, and with open eyes.

+ *Large*—You look as if with a microscope, seeing the little things, the details, the fine, close by, but you have but little of the telescopic power. Have a strong desire to see what is to be seen, a curiosity, a disposition to scrutinize, to inquire, especially so regarding anything new.

LARGE—Has a *great* desire to know, investigate, examine, experience, etc.; is a great observer of men and things; quick of perception; sees what is transpiring, what should be done, etc.

—**Large**—Your vision is far and general, taking in large scope, but not keen and sharp as my, telescope rather than microscope. With good power of observation, you have a great desire to see new, strange, and especially wonderful and curious things. You have a strong desire to see pictures, drawings, panoramas, etc.

—**Full**—Have fair observing powers, and desire to see things. You notice things as they are, and remember them distinctly when you can see.

FEEL—Have much curiosity to see and know about what interests you, to hear the news, perhaps the gossip of the day, to see what others wear, and how they look, but you pass things unnoticed on the street, are quite inquisitive, disposed to ask questions.

—**Feel**—Are quite a close observer; see what is to be seen. Your eyes are open, and to some purpose; yet you are not disposed to a very close scrutiny, nor scanning of details.

—**Feel**—Have some disposition to observe and notice things, but you are not very curious nor inquisitive.

AVERTED—You generally retain a tolerably distinct recollection of what you have seen, but not the closest nor entirely accurate.

—**AVERTED**—Has some, yet no great curiosity, and desire to see things.

MIDDERATE—Is rather deficient, yet not palpably so, in observing power and desire; not sufficiently specific.

SMALL—Is slow to see things; attends little to particulars.

VERY SMALL—Sees scarcely anything; regards things in the gross.

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25. FORM—*Recollection of Shape, Faces, Looks.*—*Located between the eyes; crowds them apart.*

VERY LARGE—Never forgets the countenance, form, etc., of persons and things seen; easily learn to read and spell correctly; reads and sees things at a great distance; has excellent eyesight. You ought to be able to write a good hand.

—**Very Large**—You hardly ever forget a face into which you have looked.

—**Large**—Are endowed with an excellent memory of faces, forms, features, shape, outlines, etc. If you once see a face you remember it. You can distinguish the forms of those you know at quite a distance.

LARGE—Notions, and for a long time reminders, the faces, countenances, forms, looks, etc., of persons, friends, things, etc.; once seen, knows by sight many whom he may be unable to name.

—**Large**—You have a very good memory of faces, when you try to remember them, but are often careless of noticing people, and may forget them.

FEEL—Remember faces, features, forms, outlines, shapes, etc., well, but not as distinctly as some do. You are, also, a very good judge of them.

—**FEEL**—You remember faces, forms and features, well, when you can see them, but defect of vision is marring this power to some degree.

MIDDERATE—May see persons several times before you can recollect them, sometimes doubts whether you have seen certain persons.

—**Moderate**—Your memory of features, faces, forms, outlines, shapes,

etc., is not very distinct nor retentive. Should cultivate a disposition to observe and remember faces, forms.

AVERAGE—Your memory of forms and faces is only tolerably fair.

—*Average*—Recollects forms, faces, etc., with difficulty.

SMALL OR VERY SMALL—Has a miserable memory of persons, looks, shape, etc.; fails to recognize even those he sees often.

26. **SIZE**—*Sense of Height, Breadth, Length, Bulk*—*Located at the inner angle of the brow, near the Nose.*

VERY LARGE—Detects disproportion, and judges of size, with wonderful accuracy, by intuition, and as well without as with instruments; cannot endure inaccuracy.

—*Very Large*—Have a most remarkably accurate eye; can tell the distance from one point to another, how far, how near; can measure any article, almost as well by the eye, as others can by rule.

+ *Large*—You are a very good judge of the bulk or measurement of a body; apt to detect its deficiency or overplus when interested in it.

LARGE—Has an excellent eye for measuring proportion, size, height, angles, perpendiculars, etc.; quickly detects disproportions in them.

—*Large*—You have a very accurate eye in determining size, bulk, proportion, length, breadth, thickness, etc.

+ *Full*—Are a very good judge of the size, bulk, proportion of any object you see. Have generally a correct eye, in measuring distances.

FULL—Can measure ordinary and familiar distances well, yet shows no remarkable *natural* talent in it.

—*Full*—You have a tolerably accurate eye in determining size, bulk, and proportion, but are not gifted in this respect.

+ *Average*—Have some disposition to observe and notice things, but you are not very curious nor inquisitive.

AVERAGE—You generally retain a tolerably distinct recollection of what you have seen, but not the closest nor entirely accurate.

—*Average*—Measures bulk with tolerable, but not great, accuracy.

MODERATE—Is rather deficient in measuring by the eye; with practice, may do tolerably well in short, but fails in long distances.

SMALL—Judges of relative size, etc., very inaccurately.

VERY SMALL—Can hardly distinguish mountains from molehills.

27. **WEIGHT**—*Balancing—Climbing—Shooting—Sense of Gravity*—*Located beneath the brow, next to Size.*

+ *Very Large*—You are remarkable for your skill in balancing, in determining and maintaining the center of gravity.

VERY LARGE—Has this power to a wonderful extent; easily learns to walk a rope, to climb as a sailor would, to balance on tiptoe, to hold a body in equipoise, to ride well.

—*Very Large*—On very high places, you become dizzy-headed and suffer very unpleasant emotions, but you rarely miss your footing, or stumble, or fall.

+ *Large*—You have a nice, intuitive perception of the laws of gravitation, hence you can maintain your balance easily and safely, even on high places.

LARGE—Can walk on a high or narrow place; hold a steady hand,

throw a stone or ball, and shoot straight; ride a fractious horse, etc., very well.

—*Large*—You can maintain your balance very well, even on a high place; are endowed with a fast, intuitive perception of the laws of gravitation.

+ *Full*—Keeps his center of gravity well, but ventures little.

Full—Have generally very but little to balance, but you hardly exercise this faculty enough to develop it.

—*Small*—You sink into climbing high, dangerous places, for you get easily excited, and suffer from painful and indescribable emotions there.

Average—Have only a tolerably nice, but very accurate sense of weight, balance. Have rather a vague idea of the laws of gravitation.

—*Full*—Balances himself very well in ordinary cases, yet has no great natural talent in this respect.

Moderate—Can not maintain your balance very well on a high place; not much of the ability to climb, to equipoise, to fling a stone.

—*Moderate*—Maintains his center of gravity, etc., rather poorly.

Small—You could not become graceful on a high place, but would be likely to become dizzy, "and topple headlong down."

8. COLOR—Perception of Color, Shades, and Tints—Located in the middle of the Brow.

Very Large—Has taste and talent for comparing, arranging, mingling, applying, and recollecting colors; is delighted with paintings.

—*Very Large*—Are remarkably sensitive to fine colors. If you were a painter, would be a colorist, and delight in Titian.

Large—Your eye is very sensitive to fine blendings of colors, so much so as to be pained by violent contrasts, or strong mixtures. You delight in delicate tints and shades, and hence will love to contemplate fine paintings.

—*Large*—Would, with due practice, color nicely, paint well.

+ *Full*—You can judge of colors tolerably well, and can remember them when you try, and are pained by a proper blending of them.

Full—You might, by practice and discipline of the eye, attain much success in coloring in painting, but, without such discipline will not be sensitive to the more delicate tinges, and hues, and colors.

—*Full*—With practice, compares and judges of colors well; without it does not excel.

+ *Average*—You take some interest and pleasure in colors but not much; are not apt to notice the nicer blittings of the more delicate hues.

Average—With practice in coloring, you might attain some success, but not great success; might learn to paint houses, ships, wagons, signs, etc.

—*Average*—Can discern and recollect colors, yet seldom notices them.

Moderate—Aided by practice, can discern and compare colors, yet over-tend to notice them; seldom notices colors unless obliged to, and then soon forgets them.

—*Moderate*—Are not very apt to observe colors, unless they are strong, or in glaring contrast. You seldom notice the color of garments.

Small—Seldom observes the color of one's hair, eyes, dress, etc.; can not discern them by what they wear or compare colors apart; hardly distinguishes primary colors by candlelight, much less shades.

VERY SMALL—Can tell white from black, but do little more.

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29. ORDER—*Method—System.—Located near the outer angle of the brow, next to Color.*

+ *Very Large*—Is very precise and particular to have every little thing in its place; literally tormented by disorder; is fastidious.

VERY LARGE—Has a place for things, and things in their places; can find even in the dark, what *he alone* uses; is systematic; annoyed by disorder.

— *Very Large*—Are very much annoyed at disorder and irregularity, at interruption or disturbance of your affairs. A little thing out of place frets you.

+ *Large*—You should restrain order, should give yourself more ease, freedom, naturalness, *abandon*; should learn to let things slide.

LARGE—Are rather formal, stiff, prim, precise, punctilious. Cultivate naturalness, childlike simplicity, and freedom in action, behavior.

— *Large*—Are very regular, tidy, systematic, orderly and precise in all your arrangements—what some would call “old maidish.”

+ *Full*—You like to see things in their place, and take much pains to put and keep them there, though none too much; are generally rather orderly.

FULL—Like to see things neat, tasty, and pretty, but you are not very regular nor systematic in arranging them. Not so orderly as tasty.

— *Full*—You like to see things in order, and if you have control of others, may induce them to keep them so, but not very apt to do it yourself.

+ *Average*—In some things you are quite orderly, and particular, but in others, such as you deem less important, you are lax and indifferent.

AVERAGE—Appreciates order, yet not enough to keep it.

— *Average*—You like well enough to see things in their places, but do not care a great deal about it, do not trouble yourself much about disorder.

MODERATE—Are rather untidy, careless, and disorderly; should cultivate order, system, arrangement.

— *Moderate*—Likes, but does not keep order; allows confusion.

SMALL OR VERY SMALL—Is nearly destitute of order and system.

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30. CALCULATION—*Mental Reckoning—Numbers—Located at the external angle of the Brow.*

+ *Very Large*—Has an intuitive faculty of reckoning even complicated sums of figures in his head; delights in it.

VERY LARGE—Can add, subtract, divide, etc., in your head with facility and correctness; become a rapid accountant, delight and excel in arithmetic.

+ *Large*—You succeed more than ordinarily well in the use of numbers; could multiply divide, add, subtract, and count correctly, easily and rapidly.

LARGE—Take delight in mathematical computations, in statistics.

— *Large*—You would succeed excellently well in the higher mathematics.

+ *Full*—Aided by rules and practice, may excel in reckoning figures.

FULL—You succeed in the use of numbers, as in adding, subtracting, counting, etc., in the higher mathematics, but are not remarkable for ability nor genius in this way.

—**Full**—You would succeed much better in the higher mathematics, in geometry, trigonometry, than in the ground rules of arithmetic. You would succeed in the abstruse mathematics, as algebra, better than in the more practical and every day use of numbers.

+ **Average**—You would succeed fairly in the use of numbers, if you found it necessary to study and use them, but you will hardly delight in it.

AVERAGE—Show some ingenuity in finding out ways for the solution of mathematical problems, for attaining the sum total, but you are not very apt at the mere use of numbers, as in multiplying, dividing, etc.

—**Average**—If you find it necessary to use figures much, you will learn them fairly well, but otherwise, will show but little ability in this direction.

MODERATE—Are not apt in the use of numbers, in multiplying, adding, subtracting, dividing, counting, remembering how many, nor in anything requiring great skill and study or combination of numbers; by practice and rules, may reckon figures quite well.

—**Moderate**—Does sums in his head rather slowly and inaccurately.

SMALL—Are not free nor easy in multiplying, dividing, adding, subtracting, counting, nor in any way using or remembering numbers.

—**Small**—Is dull and incorrect in adding, dividing, etc.; dislikes it.

VERY SMALL—Can hardly count, much less go farther.

31. **LOCALITY**—*Direction—Desire to Travel and Study Geography—Located each side of Eventuality, over Size and Weight.*

+ **Very Large**—Never forgets the looks, location, or geography of any place, or any thing, you have ever seen; are even passionately fond of travelling, scenery, geography, etc. You can find your way easily and readily, in strange places.

VERY LARGE—Have an insatiable desire to travel.

+ **Large**—Have a very retentive memory of the localities you have visited, and of the objects you have seen. You love to travel.

LARGE—Recollect distinctly the looks of places, where you saw things, etc.; seldom lose yourself, even in the dark; have a *strong* desire to travel, see places, etc.

+ **Full**—You remember well the places you see, the localities of objects.

FULL—Although not remarkably apt at finding your way in new or strange places, you have a great desire to travel, to see the world.

—**Full**—Remembers places well, yet is liable to lose himself in a city or forest; ordinarily shows no deficiency; seldom loses himself.

+ **Average**—Have a fair though not excellent, recollection of places.

AVERAGE—Have a desire to travel, to see strange countries, but if left to your own guidance only, would be very apt to lose yourself.

—**Average**—Do not bear well in mind the points of the compass, but when you travel, are apt to get "turned round."

MODERATE—You have not a very distinct nor retentive memory of places, localities, the positions of objects, the points of the compass.

-- *Moderate*—Recollects places rather poorly; sometimes gets lost.

SMALL—You have but a **very feeble** recollection of localities.

VERY SMALL—Have little geographical or local knowledge; seldom observe where you go, or find your way back.

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LITERARY FACULTIES.

Large.



These collect information, remember history, anecdotes, matters of fact, and knowledge in general; they impart also the knowledge and recollection of words and the power to write and speak. These may be deficient while both the perceptive and reasoning faculties are strong, and the person will be scientific and philosophical, but will not have the

Small.



power to recall his knowledge with clearness and rapidity, or to express it with fluency and precision.

LARGE—You perceive and remember the actions, incidents, and events which take place; treasure up historical information; and collect facts for the reasoning powers to scan, reflect upon, and investigate; can execute well, and show off to good advantage; great scholastic ability; much literary taste.

VERY LARGE—Have a remarkable memory; great facilities for acquiring knowledge, and general information; should be well informed, if not learned, and very intelligent; are capable of becoming an excellent scholar; have a great passion for literary pursuits; a remarkably knowing mind.

FULL OR AVERAGE—Have a general recollection of leading events, remarkable occurrences, and interesting particulars; apt to forget details; rather fond of history and literature; could make a ready scholar by proper culture.

MODERATE OR SMALL—Have an ordinary memory; no taste for history or literature.

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LITERARY RETENTIVES.



32. **EVENTUALITY**—*Memory of Facts—Historical Power—*

Located in the middle of the forehead, above Individuality.

VERY LARGE—Never forgets any occurrence, even though it is trifling; has a craving *thirst* for information and experiment; literally devours books, newspapers, etc.; commands an astonishing amount of information.

— *Very Large*—Your memory of events is remarkably retentive.

+ *Large*—Have a clear and retentive memory of historical facts, general news, what you have seen, heard, read, etc., even in *detail*.

LARGE.—You could learn well anything pertaining to history.

—*Large*.—Your memory is slow to get, but sure to hold.

+ *Full*.—Recollects leading events, and interesting particulars, and has a good memory of occurrences, yet forgets less important *details*.

FULL.—You get an idea very readily, and are apt at estimating, but you soon forget again. Your memory of facts, stories, events, circumstances, etc., is very fair, when you try to recollect, but you are too indifferent to try.

—*Full*.—Your memory of events was once very fair, but it is fading. You remember much more distinctly what happened many years ago, than what happened lately.

+ *Average*.—You remember very well what interests you much, but of that in which you take less interest, you are apt to be forgetful.

AVERAGE.—You sometimes complain of want of memory in reading, etc., where it is really not at fault, but where the defect is want of attention.

—*Average*.—Your cares and trials are losing your memory. Failure of health, or use of tobacco, or trouble of the brain or nervous system, or some such physical cause is impairing your memory.

MODERATE.—Recollects generals, not details; is rather forgetful.

—*Moderate*.—Your memory of facts, incidents, circumstances, stories, narratives, etc., is not very retentive but rather treacherous and poor.

SMALL.—Yours is a very treacherous and unreliable memory of events.

VERY SMALL.—Has no memory; forgets everything.

33. *TIME*.—*Dates*.—*Hour, Day, Week, Year*.—*Located above the middle of the brow, beside Locality.*

VERY LARGE.—Remembers with wonderful accuracy the *time* of occurrences; is punctual; tells the time of day.

—*Very Large*.—Have an extraordinarily retentive memory of dates.

+ *Large*.—You have a more than ordinarily good memory of dates. Can beat time to music accurately and well.

LARGE.—Tells dates, appointments, ages, time of day well.

FULL.—Your memory of dates is very fair, but not the best.

AVERAGE.—Notifies and remembers dates, times, etc., fairly.

—*Moderate*.—Your remembrance of the time at which anything occurred, whether after or before any other occurrence, is not good.

MODERATE.—Has poor memory of dates, time, when.

SMALL.—Forgets dates, the time things took place.

—*Small*.—You have little idea of the flight of time.

VERY SMALL.—Apt to forget his own age and other things.

34. *TUNE*.—*Sense of Harmony, Tone, Melody, Music*.—*Located between the outer angles of the eye and Ideality.*

VERY LARGE.—Learns tunes by hearing them sung once or twice; is literally *ecstatic* by good music; shows intuitive skill, and spends much time in making it; sings from the heart, and with melting pathos. You are very fond of the passionate, martial music.

—*Very Large*.—Are passionately fond of music, of melody, of harmony. Have an exquisite ear and a fine taste.

+ *Large*—Are very fond of music, and you have a fine ear, and can easily learn the tunes you hear, and will take delight in reproducing them.

LARGE—Easily catches tunes; learns to sing and play on instruments by rote; delights in singing; has a correct musical ear.

+ *Full*—Are fond of music, and are much influenced by it, and with proper culture, might become a good singer, or player, or perhaps both.

FULL—Are very fond of music, perhaps passionately so, and have a very good taste in that way, but not much skill in making it.

— *Full*—With proper training and practice, you might attain success in instrumental music, but perhaps not so good in vocal.

AVERAGE—With proper discipline, you might learn to sing or play from notes, and mechanically, but will not be apt to attain excellence in music.

— *Average*—Are quite fond of music, but you will not be likely to attain skill in making it.

MODERATE—You are not very fond of music, nor will you be apt to attain skill in producing it, yet, with culture, might succeed.

— *Moderate*—Aided by notes and practice, may sing, yet it will be mechanically; lacks that soul and feeling which reaches the heart.

SMALL—Learns to sing or play tunes either by note or rote with great difficulty; sings mechanically, and without emotion or effect.

VERY SMALL—Can hardly discern one tune or note from another.

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35. LANGUAGE—*Communicativeness—Desire and Ability to Talk—Located back of and a little above the Eyes; crowds them out.*

+ *Very Large*—Has by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words.

VERY LARGE—Are a free, easy, fluent, ready talker, seldom, if ever waiting for words to express your ideas and sentiments. Take great delight in an eloquent speech, in copiousness of language. You ought to be a fine conversationalist, rich full and free. You take pleasure in talking to yourself at times, in reciting verse or prose. With proper culture and discipline you might be a fine public speaker.

— *Very Large*—You have such a desire to speak when excited, that you sometimes let your thoughts out too fast and far, and afterwards regret it.

+ *Large*—You could learn languages easily and readily, and use them too. Might be a fine linguist.

LARGE—Are a free, easy, ready, fluent talker and speaker.

— *Large*—You would, with preparation and practice, write finely, easily and freely, but you are not quite so ready in speech, in conversation.

+ *Full*—You are tolerably free in your use of language; not remarkably so. Speak with directness, terseness, force, and vigor of expression, but you do not use many words; do not incline to redundancy.

FULL—With proper practice and culture, you would write well, but you are not so apt, so free and easy, in conversation, in speech; have a great desire, an intense ambition, to be a public speaker.

— *Full*—You speak quite freely when you are with a common every-

day friend, but when in large companies, you hesitate and wait for words.

Average.—Your language is not so instantly free and easy to express your conclusions readily in conversation, nor as a public speaker, yet with practice, and discipline, you might write well.

—Average.—You speak rapidly, when excited, but you use few words, and they are rather dry, and unexpressive, and monotonous; are anxious to be a public speaker, but you have not language enough to succeed to your satisfaction.

—Moderate.—You are not very free nor easy in your expressions, nor apt in your use of language. Your words are dry.

Monosyllabic.—When excited, you endeavor to speak faster than your words will come, and hence you hesitate, appearing to stammer.

—Moderate.—You have a good idea of expression, but do not in either one or of speech or hearing, prevents your attaching the sounds of words.

—Small.—You are too fastidious for words; employ too few; may write well and be a critical linguist, but cannot be an easy fluent speaker.

—Small.—Employs few words, and those common place; in speaking, hesitates much; is barren in expression; commits slowly.

VERY SMALL.—Can hardly remember or use words at all, or read.

REASONING FACULTIES.

Large.



GALL.

These give an originating, philosophizing, investigating, penetrating cast of mind, a desire to ascertain causes, effects, and abstract relations, to originate, invent, contrive, combine, classify, analyze and discriminate.—*Located above the Perceptives in the central and upper forehead, constitute the store house of the mind and laboratory of the soul. Give scholastic ability, Philosophical knowledge and intellectual power. Reason,*

Small.



IDIOT.

think, investigate laws and principles; contrive, create and originate ideas.

LARGE OR VERY LARGE.—Has supreme judgment; great depth and strength of mind; ability to acquire, retain and communicate knowledge; a proud, self-reliant, and a profound thinker. With other conditions favorable can rise to pre-eminence.

FULL OR ABUNDANT.—Possesses fair capacities at the head above described, similar conditions being favorable with cultivation and assistance, can rise to distinction.

MODERATE OR SMALL.—Is incapable of planning or reasoning correctly, may improve by culture and exercise well under the direction of others.

36. CASUALTY.—Reason.—Traces causes and effects.—*Located in the upper part of the forehead, outside of Comparison.*



36

—Very Large.—Is endowed with a deep, strong, original, comprehensive mind, powerful reasoning faculties, great vigor and energy of thought, first-rate judgment, and a gigantic intellect.

—VERY LARGE.—Plans well; can think clearly and closely; is skilful in acquiring into the why and the wherefore—the causes and explanations of things; always gives and requires the reason:

has by nature excellent judgment, good ideas, and strong mind, etc.; are always wondering why things are thus and so.

— *Very Large*—Have an extraordinarily deep, cause-inquiring mind. You have a great disposition to reason, to wonder why and wherefore, to trace out the causes of actions or phenomena.

+ *Large*—Are very apt to theorize, plot and plan, and you take delight in abstractions, in abstruse studies, deep problems.

LARGE—If your chances and culture are good, you will be quite a deep thinker, otherwise, will only be known for a generally good judgment.

— *Large*—Have a plain, cause-inquiring turn of mind; rather a solid judgment, and tolerably practical withal; disposition to investigate.

FULL—Adapts means to ends well; has an active desire to ascertain causes, yet not a deep, original, cause-discovering and applying mind.

— *Full*—Have very fair ability and inclination to trace causes to their effects, and effects to their causes—to reason.

+ *Average*—Glean knowledge readily, and criticise opinions, and principles, and theories, closely; but do not reason deeply.

AVERAGE—You like to know the why of occurrences, theories, etc., but you do not trouble yourself greatly to ascertain them.

— *Average*—You ask many questions about the how and wherefore of things, but you are not a very deep thinker; have some, but no great, ability to plan and reason.

+ *Moderate*—Are rather slow of comprehension; deficient in adapting means to ends; have not good ideas or judgment.

MODERATE—You ask many questions about the how, and even the why, of incidents, and occurrences, and theories, but you do not reason deeply.

— *Moderate*—You do not reason well from cause to effect.

SMALL—Have a weak, imbecile mind; cannot contrive or think.

VERY SMALL—Little idea of causation; is a natural fool.

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37. *COMPARISON*—*To Criticise*—See *Difference*, etc.—Located in the center of the upper forehead, between the organs of *Casuality*.



VERY LARGE—Are endowed with an extraordinary amount of critical acumen; analytical, comparing, and illustrating power.

— *Very Large*—Have a happy talent for comparing, illustrating, criticizing, arguing from similar cases, discriminating between what *is* and *is not* analogous, or in point, classifying phenomena, and thereby ascertaining their laws, etc.

+ *Large*—You take pleasure, perhaps delight in criticising analytically, in finding the faults and flaws, and maybe the perfections of things.

LARGE—Are very apt to institute comparisons between one thing and another, to trace out analogies, similarities, dissimilarities. Have something of a disposition to criticise, and dissect.

— *Large*—Are apt to use the words *like* and *unlike*, in writing or speaking, to use the comparative or superlative degree. Have a good eye for physical comparisons. You could tell very readily which of two bodies was the longer or shorter, or higher or lower, or larger or smaller.

FULL—You appreciate fine comparisons, and sometimes originate appropriate ones; are tolerably apt at analyzing and reasoning from analogy.

—*POOR*—Illustrates, discerns analogies, and well, but not remarkably so.

AVERAGE—Perceives striking analogies; illustrates tolerably well.

—*GOOD*—You take some interest and pleasure in fine comparisons.

MODERATE—Are not very apt in tracing analogies, similarities.

—*Moderate*—May discern obvious similarities, yet overlook others.

SMALL—You seldom recognize similarities or dissimilarities.

VERY SMALL—Are almost destitute of this power.

C. HUMAN NATURE—To Judge of Character—Physiognomy

—*Located above Comparison, in the center of the front head.*



—*Very Large*—Perceives as if by intuition the character and motives of men from their physiognomy, conversation, etc.; is suspicious, and seldom deceived; *naturally* understands human nature.

—*Very Large*—You generally read human character, and human motives very correctly, even that you take people to be quite as bad as they are, are seldom deceived, suspicious of the motives and conduct of others.

—*Very Large*—You delight in studying human character.

+ *Large*—Are apt to decide, on short acquaintance, as to the character of those you meet, and are seldom mistaken in any important point.

LARGE—You like to study character, and to observe what different persons would do, or how they would act, in different circumstances.

—*Large*—On entering the presence of another, you quickly and instinctively and intuitively understand his mood or tone of feeling. Are apt to make up your mind at once as to liking and being introduced to a stranger, as to whether you would like him or not.

—*Large*—In the business affairs of life, you read more closely but in determining the nicer, finer poetic shades, you are apt to err.

FINE—You read human nature, men's motives and characters, tolerably closely and well, but not remarkably so.

—*Fine*—You are very quick to decide as to whether you would like or dislike a stranger.

+ *Average*—You take some interest and pleasure in the observation and study of character, but you are no great adept in that way.

AVERAGE—You are good at your estimate of people, more by feeling than philosophy.

MISERABLE OF MAN—Seldom suspects others; is easily imposed upon; learns human nature slowly; does not know well how to take men.

EXPERIMENTIVENESS—*Desire to experiment; love of new contrivances.*

—*Experimentiveness*—Desire to do new things, to try new things, to see what will happen.

PERFECTIVENESS—*To improve, plan, and execute in a poetic style.*

DISCRETION—*Expediency, rectitude, practical, moral will—Located between Cautiousness and Conscientiousness.*

MISERABLE OF MAN—Disposition to change, incline to new and doubtful enterprises.

IMPERATIVENESS—*Desire to command, lead, direct others.*

CREDENTIVENESS—*Confidence in what is said or written.*

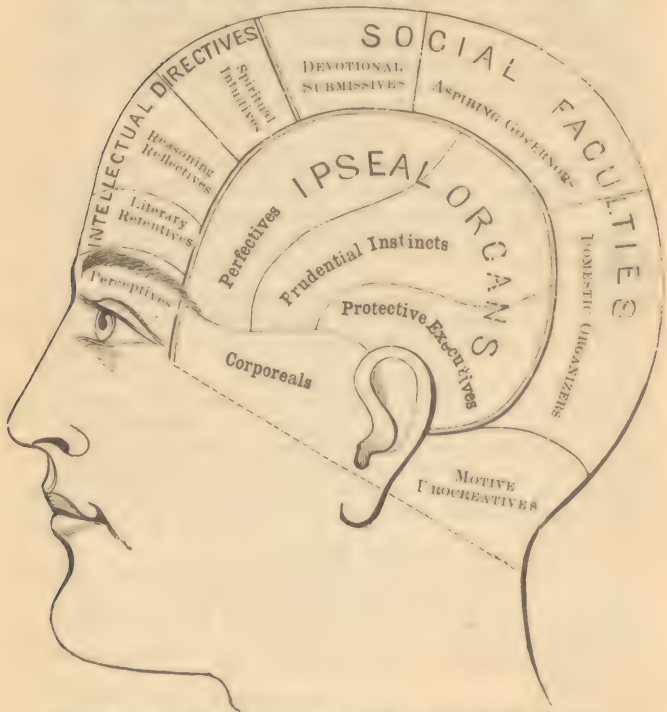
SUBMISSIVENESS—*Desire to submit, conform and obey usages and customs.*

CRITICISM—*Desire to dissect, criticise, and expose inconsistency.*

NATURALNESS—*Ability to see the relation of things, study nature.*

WICKES' PHRENO-CHART.

KNOW AND BE TRUE TO THYSELF.



IMPROVED SYSTEM OF PHRENOLOGY.

PRACTICAL CLASSIFICATION AND NATURAL GROUPING OF THE PHRENO-ORGANS.

A careful study of the above *cut* and preceding pages is necessary to understand our improved system of mental philosophy.

Nature classifies all her works into orders, genera, and species.

The brain is naturally divided into three classes of organs, which correspond in functions to three divisions of the body, viz:

DIRECTIVES, IPSEALS, AND SOCIALS.

The anterior lobe of the brain with the external senses in the face constitute the *Directive* class.

The middle lobe of the brain with the nutritive organs in the neck, chest, and abdomen constitute the *Ipséal* class.

The posterior lobe of the brain with the posterior lower part of the body constitute the *Social* class.

We find a divine trinity in all things.

We may compare this classification of the mental organism to the colors in lights, notes in music, or zones of earth.



FRANKLIN, PHILOSOPHER AND STATESMAN.

develop and love nature; throw the head back, walk erect; expand the lungs, develop the chest, breathe deeply, eat heartily, and think less; travel and meditate, learn from observation and real life; be much in the open air and sunlight; avoid mental excitement and close study.



SMALL IPSEALS.

perish or lessen with use. Avoid trade, speculation, covetousness, and

THE DIRECTIVE INTELLECT OF forehead gives judgment, enlightens and tempers the mind as the temperate zones do the climate, enabling man to become a productive, perfective, developing creator.

TO CULTURE.—Think, study, read, write, travel, join in discussion; hear lectures, and associate with the intelligent; exercise the mind in every possible way; eat less; study and meditate much.

TO RESTRAIN.—If intellect is not restrained, it will consume the body; the tree of life will grow all to top, and fall for want of roots or trunk; keep up balance, cultivate the physical energies, vitality, muscles, and back brain; live in your affec-

THE IPSEAL FACULTIES correspond to the frigid zones. Located around and above the ears. When large and active they chill and freeze up the love and sympathy of the soul, creating a cold, contracted, selfish, penurious, parsimonious, and miserly spirit.



TO CULTURE.—Be diligent in business, study the fine arts, commerce, trade; invent and speculate; strive to perfect and enrich yourself; attend to the wants of body and mind; look well to your own interest.

TO RESTRAIN AND CONTROL.—Quite difficult. Man is a selfish being. "The love of money is the root of all evil." Strive to obtain the true riches, those that cannot

the society of the miserly. Cultivate the social affections and directive aspirations.



HAMILTON, AUTHOR OF THE CONSTITUTION.

Nature; think and study; confine yourself to work and business, or in the closet with books; take as little interest as possible in family, government, or religion; attend to yourself, to the enriching of your own soul, filling your pocket, or feasting the body; be a hermit, a miser, an epicure, so far as you can.

TWELVE PRIMITIVE GROUPS OF MENTAL FACULTIES.



HARMONIOUS DEVELOPMENT.

THE SOCIAL IMPULSES correspond to the torrid zone in creating a luxuriant growth of every virtue, emotion, and passion, enlarging the heart, quickening aspiration, inspiration, love, and affection, expanding the mind, multiplying the species, developing and perfecting the character of man.

TO CULTURE.—Be loving, social, and devout; let your soul flow out to God and man, and all intelligent beings; be communicative, earnest, awake to the felicity and indescribable enjoyments of conjugal, social, and spiritual communion; make friends; link your destiny with others; unite with Church and State; aspire to the imperishable honors of the kingdom of God on earth and in heaven.

TO RESTRAIN.—Dwell alone; keep out of society; go into the country; muse and commune with Nature; think and study; confine yourself to work and business, or in the closet with books; take as little interest as possible in family, government, or religion; attend to yourself, to the enriching of your own soul, filling your pocket, or feasting the body; be a hermit, a miser, an epicure, so far as you can.

Each class of organs embraces four distinct groups of individual faculties, that co-operate and centralize in one controlling organ, which exerts a magnetic, modifying, and inspiring influence upon the rest, like the sun in the solar system.

These magnetic centers have their poles in the face, and form the features, and lie at the foundation of the great science of Physiognomy. Through these the Phreno-Organs commune with external nature, and make themselves manifest to the world of mind and matter.

We have analyzed, illustrated and located these twelve groups in the above cut and preceding pages. (See Chart and Com-

pages, pages 38 to 45.) These groups of brain-organs may be compared to the constellations of the zodiac, divisions of time, rudiments of science, tribes of Israel, or apostles of Jesus, in their spiritual significance, which we shall endeavor to explain in our forthcoming work on Natural and Spiritual Philosophy.

HOW TO MODIFY, CULTURE, AND RESTRAIN THE FACULTIES.

There is no excellence without culture, education, and discipline. The suggestions given for the culture and discipline of the groups and classes will apply to the individual faculties.

Genus First.—Directive Class.

PERCEPTIVES, RETENTIVES, REFLECTIVES, INTUITIVES.



LARGE.

THE PERCEPTIVE FACULTIES *center in Observation*; relate to *sight* and phenomena. Located around the eyes; give expression to the brows, create practical talent, ability to see and know.

TO CULTURE.—Wake up, look, see, take notice of everything; learn through the eyes, by observation and experience; try to be practical; let nothing escape your notice. Get a microscope; take cognizance of the smallest minutiae; of forms, size, weight, color, order, and number; study the exact sciences; accumulate facts and statistics; travel; read narratives; note down what you see and learn.

TO RESTRAIN.—Be indifferent to surroundings; close the eyes and look within; study, think, and meditate; call into action the higher faculties of

the mind, the more interior aspirations of the soul.

RETENTIVE FACULTIES, above the Perceptives, *center in Memory*; retain facts, treasure up ideas, create literary talent. When large, give fullness to the lower forehead.

TO CULTURE.—Study history, read narratives, travels; note events, minute down every incident; systematize your study; be diligent and persistent in the cultivation of your memory; try to retain all you learn; be wide awake to the innumerable phenomena of Nature; treasure up in the mind every idea and occurrence noticed by the internal and external senses; remember this is the storehouse of the mind, source of infinite wealth. You will be rich or poor in proportion as you culture or neglect these faculties.

TO RESTRAIN.—Seldom necessary; still, the mind may become burdened with details. It is only necessary to divert the attention from them. Cultivate other faculties of the mind; pursue the opposite course suggested for their culture.



GALILCO.

THE REFLECTIVES *center in Reason*; give squareness and fullness to the upper forehead; relate to causes and effects, first principles, metaphysical science; create philosophy and profound research; throw the head forward, and give a meditative cast of countenance, as seen in the accompanying portrait of Galileo.

TO CULTURE.—Meditate, think, reflect, study metaphysical works; inquire into causes and effects; search out first principles; ponder upon the deep and unfathomable mysteries of the universe; endeavor to give a reason for the hope that is within you; see why things are thus and so.

TO RESTRAIN.—Get out of the closet away from your laboratory; direct your attention from abstract study, lest you derange the mind, become lost in thought and forget yourself; travel; go into active business; exercise your eyes and other faculties; behold the beauties and wonders of Nature.



LARGE.

THE INTUITIVE SPIRITUAL FACULTIES have their center in *Godliness*, or the faculty of *Faith*, which, like the eye when single, fills the whole body full of light. So faith can be cultured to visions, enabling us to see, eye to eye, face to face, with our Maker, to hold communion with invisible intelligences and the infinite. Godliness is surrounded by the six other faculties which make up the spiritual group.

TO CULTURE.—Wrestle in the spirit with the angel of the Lord in the soul, hunger and thirst after righteousness, and you will be filled. See Revelations, 3d : 20th. Cultivate your spiritual gifts; aspire after celestial, divine truth; watch and pray without ceasing till your eyes are opened to behold the beauties of the interior life; exercise all the higher faculties of the mind in every possible way; do not so much as eat with unbelievers; avoid everything of a gross, coarse, sensual nature; live on fruits and the finer, purer meats; follow Christ in every faculty; meditate upon the attributes of the divine mind; never sere your conscience, nor rob your soul, nor let anything prevent the growth of your spirit; follow your highest instincts, clearest conceptions of right; notice your interior impressions, visions, and presentiments; tune the harp of the soul to the celestial harmony and music of heaven.

TO RESTRAIN.—Blunt your finer sensibilities; avoid religious excitement; eat heartily; go out into earnest practical life; come down into the physical and natural; associate with the gross, coarse, and material; remember what is above you does not concern you. Many become lony on these points, and destroy their happiness and usefulness.

Genus Second.—Ipseal Class.

CORPOREALS, EXECUTIVES, PRUDENTIALS, PERFECTIVES.



LARGE.

THE IPSEAL CORPOREALS center in Appetite; relate to digestion; thicken the face; have their poles in the cheeks; give fullness to the same; relate to the body and bodily wants.

TO CULTURE.—Eat and breathe; drink and enjoy life; develop the body, lungs, stomach, and vital organs; culture taste.

TO RESTRAIN.—Fast; work and think; cultivate the mind, soul, and spirit; be abstemious, industrious, studious.

THE EXECUTIVES center in Executiveness.—They are the steam-generators of the soul, the propelling power, the executives of the mind.





To CULTURE.—Be forcible, resolute, energetic in all you think, say, or do; protect and defend yourself, friends, and interest; cultivate the war spirit; read the histories of wars, trials, and difficulties of men.

To RESTRAIN.—Be a peace-maker; divert the mind from war; pray for your enemies; do good to them that hate and despise you; render good for evil; avoid strife and contention; be mild, gentle, passive.



THE PRUDENTIALS center in Prudence.—Avoid difficulty; prevent crime and disaster; foresee the evil, flee from it.

To CULTURE.—Look before you leap; discretion is the better part of valor; an ounce of prevention is worth ten pounds of cure; watch and be sober; be ever on the alert; be silent and guarded, cunning and fox-like; culture policy.

To RESTRAIN.—Be bold, fearless, frank, and candid, earnest and honest; dispel deception and hypocrisy, duplicity and double-dealing; never procrastinate; be less timid and cowardly; culture a free, easy, communicative spirit.



THE PERFECTIVES center in Perfection, the beau-ideal of the soul. They are ever seeking to improve, perfect, and better the condition of things; to create; contrive and invent; establish heaven.

To CULTURE.—Revel in the ideal, beautiful, and perfect; picture to the mind the embodiment of all that is desirable in life, love, and the future; culture perfectibility; be pure and holy; avoid everything that tends to stifle the fine sensibilities of the mind; be true to the highest conceptions.

To RESTRAIN.—Check the imagination and wild fancy; lay the foundation before you paint and finish; attend to the realities and necessities of life; live to the practical, real, and actual, let poetry, fine arts, flowers, and elegancies alone; be solid, substantial.

Genus Third.—Social Class.

PROCREATIVE, ORGANIZING, GOVERNING, DEVOTIONAL, SUBMISSIVE.



THE PROCREATIVE group centers in Sexuality and physical life; develops and perfects the love-nature; has its poles in the lips; relates to the creation of society, multiplication of the species; fulfils the first commandment to multiply and replenish the earth, the desire to live and create life, move, and have a

body, gives fulness and roundness to the nape of the neck, causes the head to project behind the ears.

To CULTURE.—Struggle into being; live a hearty, earnest life; be active and diligent to improve and perfect your love-nature; develop a hearty sexuality, fecundity of life; mingle much with the opposite sex; dwell on the joys of Hymen; the felicitous felicity of the physical heaven; wed early; remember your future greatness depends much on the foundation you lay, the deep affection of your nature, the lowest manifestation of heaven, harmony, and unspeakable joy.

To RESTRAIN.—Avoid the gate of hell, sure road of imbecility and death

secret vices, unrestrained passions, sensual indulgence, that undermine every virtue and sap the foundation of life; flee from vice, obscene books and associates, every vile temptation that seeks your life; associate with the pure and good; direct the attention to higher and holier enjoyments; bathe often in cold water, particularly the back of the head.



THE ESTABLISHING, ORGANIZING GROUP *centers in Home.* love; creates love, sociality, and patriotism; lays the foundation of society, home, and country.

To CULTURE.—Concentrate and focalize the energies upon one object, place, and purpose; strive to build up a family; maintain country; create society; patronize and encourage social organizations of every kind, such as family, Church, and State; be as friendly and loveable as possible; avoid the negative and neutral; work to redeem and perfect the race.

To RESTRAIN.—Break out; travel; think upon the advantages and beauties of other places, the superiority of other homes and countries; remember you deprive yourself of many improvements, innumerable advantages and enjoyments, by contracting and confining the mind too much; awake to the broad, wide world, its innumerable opportunities and chances for improvement, enjoyment, and profit.



THE GOVERNING ORGANS *center in Self;* give dignity, stability, and controlling power; relate to government, society as a whole, all organizations of Church and State.



To CULTURE.—Dwell upon the necessity and importance of divine government, the utility and advantage of social organizations; magnify your own importance; seek power, fame, notoriety, and office; be vigilant, firm, and inflexible in purpose; try to lead, direct, and control; be independent, self-reliant, and dignified.

To RESTRAIN.—Pursue the opposite course from the one suggested above; remember humility is one of the greatest virtues, that you are egotistical, tyrannical, and wilful, and over-estimate your own powers; study the character of your superiors, and imitate their virtues.

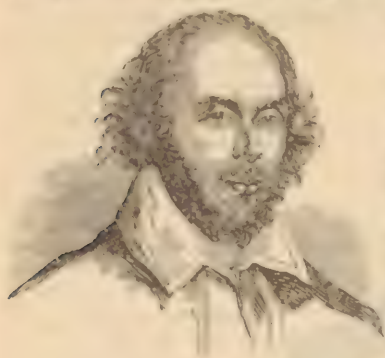


THE DEVOTIONAL SUBMISSIVE FACULTIES *center in Adoration;* create a desire to worship the superior and supreme; submit to the divine order and present condition of things; open the flood-gates of religious emotions; bring the soul to the Judge of quick and dead; they are the foundation of religious and spiritual life; create unearthly, spiritual wants.

To CULTURE.—Study theology; practise prayerful meditation, spiritual devotion; dwell upon the endless joys and grandeur of heaven, the wisdom, majesty, and justice of God; seek salvation and eternal life, free and constant communion with the spirit-world; remember this life is but a shadow, a temporal and transitory state; study the Scriptures and spiritual books.

To RESTRAIN.—Study the works of atheists, deists, and pantheists; be natural and material; avoid religious excitement; recreate; divert the

attention from wild, huring and immaterial notions; eat heartily and work hard, remember prayer and fasting, facilitates spiritual development.



SHAKESPEARE.

CONFIGURATIONS OF THE HEAD.—A symmetrical head should be so shaped that the top of the ear is precisely in the center of the space from the most prominent point of the forehead to that on the back side of the head. A head of this shape shows a well-balanced disposition; and the person owning it has enough animal energy in the rear to keep in play the intellectual faculties in front. Such a person, if he have the right-shaped head in other respects, is generally intelligent, industrious, and thrifty. A person with a full brain in front, and little or no prominence in the head behind the

ears, may be smart enough, but is never active or energetic. There are a great many talented people with this peculiarity of brain. They have all the necessary qualifications to make them great geniuses, but lack animal energy. A person whose head is prominent in the center of his forehead always has a good memory; and if his eyes bulge out large and round, he will make an excellent public speaker or writer. One whose eyebrows nearest the root of the nose are very prominent has great perceptive faculties, a quick understanding, etc. A person whose forehead is wide from one side to the other, and swells out with a prominence on each side, generally has original ideas, and seldom imitates anybody else. If the prominence extend back toward the top of the ear, he is undoubtedly an original wit, and probably a poet. Many people imagine that a high forehead is always a mark of intellect. It is a popular error. I have known inveterate rogues and thieves to have high and prominent foreheads. It is the *shape* of the forehead, connected with other peculiarities of the brain, that marks the genius. Some men of a very high order of talent have low foreheads. The mental faculties are developed in the top of the head. A person with prominent hair from forehead to crown you may judge to be benevolent, conscientious, and possessing much self-respect and dignity. The selfish propensities are at the sides of the head, such as caution, secrecy, and love of money and power. A man may have a tolerably prominent head on top, very fair mental faculties in front, with pretty good energy in the rear; and yet, if he have a preponderance of those side organs, particularly those of secretiveness and acquisitiveness behind the ear, he will probably be a person of mean or swindler. The low and sneaking thieves have the side organ, without much development of the intellectual or moral ones as above described. A vain man or woman will have a high crown. A long head from front to rear indicates talent and affection. Nature creates all her works into orders, genera, and species. Faith constitutes the great base of this classification. She always flows up similar characteristics to their configuration. All things alike in character are so in

form. And since the brain is confessedly the organ of the mind, its special form must, of course, correspond with the special traits of character. In short, the correspondence between form and character is absolute and universal—on a scale at once the broadest and most minute possible.



SIGNS OF LONGEVITY.—A positive way of testing your powers of longevity is by measuring the base of the brain. Pass a cord around the head from the corner of one eye to the other, over the most prominent place on the back of the head. Measure the distance from the cord to the ear-hole. If an inch or over, accidents excepted, you will live to a good old age; if three-fourths of an inch, you stand a fair chance to be old; if half an inch, you are in danger of dying young—a light sickness will carry you off; less than half an inch shows that the person is undoubtedly short-lived. The base of the brain

is the seat of vitality; and you can count upon your vitality and tenacity of life as above. Persons with good and very strong teeth generally live to be old. If the lines in your hand are strongly marked and of a good pink color, it is a sign you will live to a good old age. Those of middle stature, with a full chest—that is, a chest thick through from breastbone to back—are usually long-lived.

The more perfect and harmonious the organization, the more compact and enduring the constitution, mixed and blended the temperaments, as seen in the above portraits, the greater the longevity. The mental and spiritual should predominate, in the order of their creation, over the animal and passionate. Aged persons are generally hard thinkers and workers, with a free, easy, though economized flow of vitality, and generally plump, full and round-featured in youth and manhood. Spherical forms are self-protecting, and meet with less obstacles than angular, ill-made organisms.



The elephant, whose features are ever full and even, lives for hundreds of years. To live long, one must be contented, cheerful, and happy, aspiring after, and breathing in the divine influx, from the source of all life, whose creative energies animate the wonderful complex machinery of mind and body devel-

oping superhuman powers of endurance, creating an innate desire for eternal life. To prolong life, one should culture his deficiencies, mingle with opposite temperaments and kindred spirits; age with youth. Teachers who mingle much with the young are often long-lived. The judicious culture of every faculty is indispensable to symmetrical character, correct conceptions, or length of days.

NEWLY-DISCOVERED FACILITIES AND POLES OF THE VITAL ORGANS.

The face and features indicate the condition of brain and body. The stomach poles are located opposite the double teeth in the centre of the cheek. Those of the heart immediately beneath. When these are healthy and vigorous, the cheeks are full, the lower jaw massive, and *vice versa*. The poles of the liver and lungs are located in the temple, and over the cheek bone. When healthy and harmonious, the temples are full, the cheek bones large, and fully equal to the lower part of the face. The more they predominate over the latter, the more the inclination and desire for pure air and out-door exercise. The temperament becomes spiritual and arthral in proportion as these predominate. When the temples are sunken, and a hectic glow is on the upper part of the cheek, the individual is consumptive and bilious, irritable, spleeny, and rapidly fading away. When the mind is absorbing, exhausting, and devouring the body, the vital energies of every part of the physical system are conscripted to supply their insatiable demands; the individual does not relish food, because the tributary organs of digestion cannot command sufficient vital magnetism to digest it, and frequently forgets to breathe save the deep interior breath of spiritual life. The soul seems to be even anxious to take its flight. Such is the dual nature and wonderful mechanism of man. In proportion as one part predominates, the other becomes weakened, until the stronger monopolizes and controls the life forces, like vigorous plants overgrowing and absorbing the elements from the smaller. Hence the necessity of care, culture, and discrimination, in the proper upbuilding of the temple of man.

ANALYSIS OF SOME OF THE NEWLY-DISCOVERED ORGANS.

Love.—The attractive instincts. Life and energy of the soul. Essence of every faculty.

Attractiveness.—Attraction, intimacy, promiscuous caressing of congenial spirits.

Sociality.—Desire to commune, associate, exchange thought, &c.

Application.—Patience, ability to bear and forbear, centralize the mind.

Emulation.—Rivalry, desire to compete, excel, surpass, and supersede.

Prudence.—Foresight, ponderful judgment. To avoid disaster.



SELF-RELIANCE.—Confidence, self-respect, dignity, manliness, independence.

WILL-POWER.—The controlling element, interior mental force, weight of character, spiritual power, and magnetic element focalized.

PERSISTENCY.—Perseverance, tenacity of purpose, ability to surmount difficulties and obtain one's desires, chief element of success.

PRIDE.—Haughtiness, egotism, desire to emulate, to exalt, vaunt, and magnify one's importance.

DECISION.—Promptness, ability to command and control the judgment.

CIRCUMSPECTION.—Discrimination, sense of propriety in thought and action.

INTEGRITY.—Honesty, exactness, moral rectitude, sense of obligation.

JUSTICE.—Equity, sense of guilt, right and wrong, moral conviction.

MIGRATIVENESS.—Enterprise, faith in present effort, success, and happiness.

ANTICIPATION.—Expectation, chief source of happiness; present pictures of the future, excess, castle-building.

ADORATION.—Desire to commune with and worship the Supreme.

PRIORITY.—Respect for existing usages, established orders, ancient things.

CHARITY.—The crowning virtue, ability to see good and truth in all.

SYMPATHY.—The link of kindred spirits; enjoys and suffers with others.

GODLINESS.—Goodness, to seek the good of all, chief prompter of good works.

SPIRITUALITY.—The faculty of inspiration; ability to see and discern spiritual truth.

PURITY.—Conception of the perfect, pure, and holy.

POLICY.—Management, sagacity, ability to turn defeat into victory.

STRATAGEM.—Evasion, intrigue, secret counsel, acuteness.

RESTRAINT.—Hesitancy, guardedness; to control and modify.

PROTECTIVENESS.—Defence, courage, resentment, to protect, guard shield, &c.

COURAGE.—Coolness, fearlessness, to defend and stand for right.

ENTHUSIASM.—Earnestness, zeal, love of excitement and active life.

GRANDEUR.—Extravagance, love of the vast, magnificent, boundless, terrific.

GAYETY.—Love of the gorgeous, gaudy, gay, the sublime shades of beauty.

HILARITY.—Love of sport, amusement, fun of the deepest and heartiest kind.

GESTURE.—Ability to conceive and express emotion, to communicate by signs and symbols, and to act out to life.

PRECISION.—Exactness, accuracy, neatness, nicety.

MEASURE.—Rythm, time in verse, music, dancing, &c.

CHRONOLOGY.—Ability to compute dates; periodical calculations.

LANGUAGE.—The vehicle of thought, ability to communicate and convey ideas. We consider this faculty like every other, three-fold, viz; verbal, written, and symbolical. The latter is the universal language of the heavens, of departed spirits and angels. They have the ability to



convey an inconceivable amount of knowledge in an incredibly short space of time. The language of nature is symbolical. Verbal and written languages are virtually symbolical. One is symbolical sounds, the other signs. All languages have their root in natural symbols. To teach by parables is God's method, and that of Him who spake as never man spake before. Time and space forbid us to pursue this subject further here. We are preparing with great care an improved and progressive system of Phrenic Philosophy, in connection with Comparative Physiognomy, or the science of man in all his relations, to be richly illustrated by numerous expensive engravings, so simple, condensed, exact, and practical, that those of little leisure can gain a correct knowledge of themselves and human life. We feel deeply indebted to our numerous friends and co-workers in this great sphere of human redemption, for their innumerable suggestions and invaluable contributions to this beautiful and all-important science. We have endeavored to divest ourselves of prejudice, and condensed the essence of all systems into our own. Professors O'Leary, Grimes, Fishbough, Fowler, and others, will accept our sincere thanks.

Comparative Physiognomy.

RESEMBLANCE BETWEEN MEN AND ANIMALS.

Man, though an animal, is the lord of creation. As Christ came down



and assumed the nature of man, so man has gone down and assumed the nature of animals. It is that which oppresses, obscures, and clouds his mind, and smothers in a measure the divine fire which is struggling out in every feature. He can control the animals at will, enter even the lion's den, and subdue with his own mental magnetism the wildest animal and the most savage brute. Man has evidently grown up through all the avenues of animality. He is deeply rooted, limbed, and blended with the inner nature of every creature under heaven. The more nearly he resembles in the features of the face or the configurations



of the head any of these, the more intimately related to and like in character he becomes. There is often great significance in the nicknames given men, such as dog, goose, lion, ass, hyena, &c. One man is said to be foxy, another a perfect opossum, goat, or tiger. We compare one to an elephant, a grizzly bear, eagle, hawk, or panther. We say this man is molish, a snake in the grass, sly as a cat, &c. In speaking of women, we often say, "gay as



a peacock," "neat as a canary," "timid as a hare," "sharp as an eagle," or "bold as a lion." This is the true way to teach and study Physiognomy. All animals have extreme characteristics, accompanied with corresponding peculiar physiognomy, which significant signs are found indispensable to a manifestation of such peculiar characteristics. All animals have some similarity of configuration to man, their prototype, the most perfect of all, the center and the container of whatever is good in them. The higher in the scale of being and the more perfect the animal, the greater the similarity of features.



A MONKEY-LIKE face denotes imitation, skill, thievishness, dissimulation, lewdness.



AQUILINE OR EAGLE-LIKE nose, curved from the root of the forehead, pride, force, energy, desire to command.



COCK-LIKE nose, concave below the forehead, courage, vigilance, boldness, spiritedness.

OWL-LIKE, sensuality, cowardice, owliness.

SHEEP-LIKE, woolly hair, retreating forehead, weakness and timidity.



ASS-LIKE, long ears, convex forehead, stupidity, impudence, longevity, stubbornness.



HORSE-LIKE, complacency, patience, gentleness.



DOG-LIKE, mild black eyes, hanging ears, attachment, fidelity.



HOG-LIKE nose, large at the end, narrow forehead, eyebrows drawn towards the nose, big upper lip and jaws, sensuality and brutish appetites.

FROG-LIKE, talkativeness, monotonous, chattering.



LION-LIKE, middle-size head, steady, fierce, staring looks, large breast, measured steps, prudence, force, generosity.



PARROT-LIKE nose, curved near the forehead, under lip projecting, round eyes, communicative memory, much talk, little sense.



OX-LIKE OR BULL-LIKE, large head and neck, square form, low forehead, brutish appetite, great strength, but little moral courage.



BEAR-LIKE, big projecting jaws, a deformed body, greedy, stupidity, wildness, gluttony, cruelty.

CAT-LIKE, small square face, with oblique eyes, treachery.

RABBIT-LIKE, agitation, nervousity.

RAVEN-LIKE, impudence, thievishness.



FOX-LIKE, cunning.

WOLF-LIKE, cruelty, voracity.

AN OPEN face denotes frankness, simplicity.

SQUARE FEATURES, eccentricity, strong peculiarities.



SMOOTH, EVEN FEATURES, cultivation of feelings, longevity, harmony of mind, mental faculties, evenness of temper, correct conceptions and judgment; indicate a well-balanced, harmonious and happy frame of mind, without angularities or eccentricities.



BROWN, regular habits.

CURLED, irritability.

AUBURN, passionate love, jealousy.

THIN, sensibility.



THE BEARD—Red, craftiness. Dark, sincerity, boldness, smartness and melancholy.

A LEAN, HUNGRY LOOK, privation of enjoyments by conscience or sickness.

ANY PART PROJECTING, energy, retreating, weakness.

BLACK hair denotes strength and love.

GOLDEN, pride, gentleness.

LIGHT, smoothness and slowness.

RED, irritability, excessively good or bad.

SIGNS OF CHARACTER BY THE EYE.



Persons with large and bright eyes are usually candid, generous, and just. A small, prominent, and bright eye shows a quick wit, sound constitution, and a warm and generous heart, but a jealous disposition in love affairs. People with such eyes are usually fortunate in their undertakings.



An eye sunk in the head shows the person to be one of strong common sense and great perception, but of a jealous and suspicious nature. A penetrating, black eye, shows a person of intellect and wit, but improvident. A snaky and wicked looking black eye usually belongs to a smart and talented rogue, a seducer, or a treacherous villain. A speaking, hazel eye shows a frank, frolicsome, and sometimes mischievous person, of good understanding and amorous propensities. A mild, blue eye generally accompanies amiability of character, and belongs to a credulous, confiding, and gentle person. Such a person usually has a good memory, is not over liberal with money, and cares but little for the opposite sex. A gray eye generally denotes cruelty and indifference to others, though many persons with bright and intelligent gray eyes are good sort of people. It is safer to trust a speaking black eye, or a mild blue eye, than any gray one. Gray-eyed people are generally smart and industrious. Eyes of any color that swell out and look intelligent and speaking, show that the person is capable of being a great writer or public speaker. If in a woman, she is probably a great talker and an agreeable companion.

THE EAR.—The sense of hearing is good in those who have ears well-channelled and hairy. Large, oval, open ears, indicate docility, liberality, attentiveness, disposition to lend a listening ear, give strict attention to sounds, vibrations, what is said or heard. Small ears indicate economy, close calculation, financial tact. When the protective instincts and love of life are strong, the ear is thrown forward. When executive energy and prudence predominate, it is crowded downward. The ear is always distended in the direction of the strongest faculties.

Phreno-Physiology and Practical Hygiene.

BRAIN AND NERVES, BODY AND MIND.



In the upper part of the head of the engraving is seen the large brain. In the lower and back part, the small brain is represented. Below this is the commencement of the spinal cord, enlarged between the shoulders and in the loins. From this the nerves are observed extending from either side in pairs, the large ones, in the region of the thighs, called the sciatic, passing down the lower extremities, being especially worthy of notice. In the loins and vicinity of the shoulders, the nerves are observed sending branches to each other. As the nerves unite to form the cord, it is also observed that their course is very much inclined upward in the lower part of the back and scarcely at all in the neck.

The brain and spinal cord are called the cerebro-spinal center. From these the nerves extend through all the ramifications of the human system, as seen in this engraving.

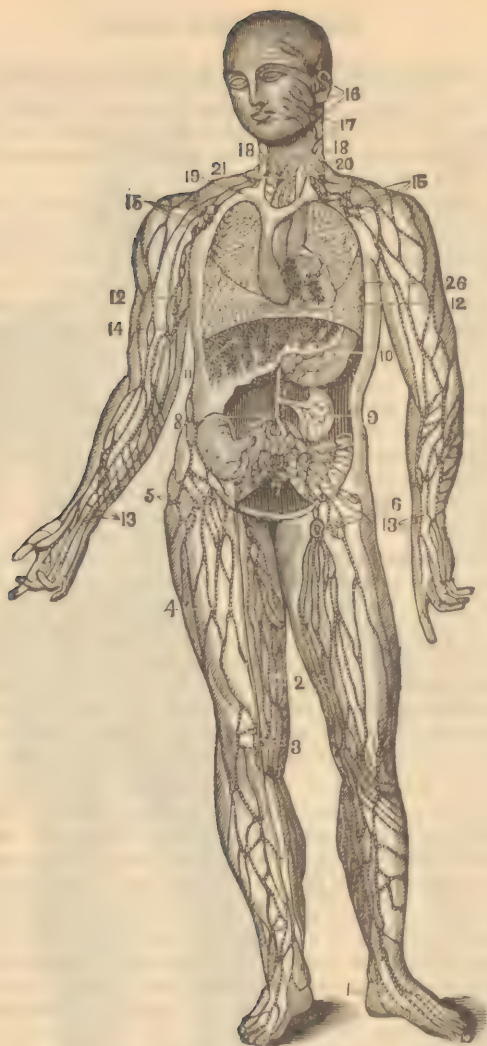
They conduct motive electricity, spiritual and vital magnetism, producing motion, sensation, thought and action. The front roots are motion producing; are called motor

nerves. If cut, the part to which they go cannot move.

If the cranial nerves of motion which go to the face be severed, no emotion or passion can be expressed. The features become immovable like statuary. The nerves are the channels of the mind, the extension of the brain organs. We gain our knowledge chiefly through their aid. They are the root of all life and sensation, the foundation of the external and internal sense. (See pages from 25 to 29.)

We are preparing an elaborate and intensely-interesting work on the seven senses, which will be published in connection with our improved and progressive system of Phenology. So intimately woven together and interrelated are the different parts of the body and mind, that they must be studied collectively in order to be rightly understood. We have but little sympathy with one idea man. We believe in a universology—a central soul science of mind and matter. We are striving to discover and perfect a universal science of life. We shall give the essence of our discoveries to the world as fast as we are able. Hitherto the science of medicine has been divorced from Phenology, the science of mind from Psychology, or science of the soul. We advocate the unity of all truth, harmony of science, and revelation of body, mind, and spirit.

We believe it impossible to effectually cure disease, or to understand and properly treat patients without a knowledge of the science of mind; hence the necessity and demand for a Phreno-medical work. Life is both physical and spiritual, mental and vital. The tree of life must be rooted in the natural and animal. The vital functions absorb and vegetate, grow, develop and nourish the body and mind. The air and sunlight, with the constant action of the lungs and nervous system, must purify the blood and perfect the form. The inspiration of heaven, the breath of God, must recreate the living soul, strengthen and expand the mind, direct the will, illuminate the countenance or human face divine. Man was created to live in harmony with himself. Disease is antagonism, inharmony, or non-equilibrium of the positive and negative, attractive and repulsive action of the functions and magnetic batteries of the body and mind. Health is the lovely, harmonious action of all parts of the system. Love alone can maintain this condition. The true, divine, healthy man, through the persistent effort of the will and magnetism of heaven, can cure all disease. "Earth has no ills that heaven cannot heal." Antagonistic, sin-stricken, fallen man, must go to mother nature for material remedies. There is a joy for every pain, in nature an antidote for every ill of earth. Man's dual nature demands the bread of life for soul and body, of matter and spirit. God or love is the source of life. All diseases can be cured best by operating through the mind. When impressed with more, which invigorates and keeps the heart whole, and faith, which inspires and sanctifies the soul, the vital magnetism of a healthy man, generated in the complex furnace of a son of God, will permeate the innumerable ramifications of the human form, quicken the spirit, inspire the body, remove every obstacle, and conquer all disease. But the negative, heartless, faithless man, without his God, or more in his remedial power, Providence in mercy has still provided for in the medicinal properties of shrubs and plants. The chemical laboratories of the material and vegetable world are ever open to our ingenious mind. By angry pain God drives him forth with anguish to seek a soothing remedy for violated law.



HUMAN CONSTITUTION.

Fig. 1, 2, 3, 4, 5, 6, the lymphatic vessels and glands of the lower limbs: 7, the inguinal glands; 8, thoracic duct; 9, lymphatics of the kidneys; 10, those of the stomach; 11, those of the liver; 12, those of the lungs; 13, 14, 15, those of the arm; 16, 17, 18, those of the face and neck; 19, 20, the large veins; 21, thoracic duct; 26, the lymphatics of the heart.

By a singular arrangement, all the blood passing through the stomach, spleen, and pancreas, not used in them, passes directly to the liver, through vessels that divide and subdivide it in every part.

This great organ, fountain of animal life secretes the wonderful properties of gall and bile which are composed of thirteen primitive elements, indispensable in the chemical operation of digestion and creation of blood, the life of man.

Laws of Phreno-Hygiene.

HOW TO DEVELOP AND PERFECT THE BODY AND MIND.

Phrenology and Physiognomy are comparatively valueless without a correct knowledge of the science of human life or Phreno-medical Physiology. We are preparing with great care a golden manual of health, embracing the essence of all known systems of Phreno-medical science. Time and space forbid us to pursue the subject here. The golden manual will be richly illustrated with numerous, expensive engravings, and replete with invaluable suggestions, improvements, and discoveries in the hitherto mystic realm of medical science. The essential laws of life are few, simple, and easily remembered. All the organs of mind and body must be properly exercised, with alternate rest and recreation regularly and rightly at first, neither too much nor too little. Instinct and experience must determine the quality and quantity of food, which should be chosen in accordance with the temperature of the weather, exposure and exercise of the system, temperaments. And habits of the individual, prepared without much spice or seasoning, taken neither very hot nor cold, thoroughly masticated, and in such quantities as to freely satisfy a healthy appetite. The drink should be pure water, sage, or one of some simple, palatable preparation, and taken only when a person is thirsty. Pure air must be breathed, the skin kept clean, warm, and often rubbed. Temperate and regular habits in every respect should be formed, and a cheerful, amiable and active state of mind must be cultivated and preserved. In case of sickness mental and physical rest are indispensable, and the laws of health should be strictly observed.

Comparative Peculiarities of the Sexes.



Man has the empire of the mind or reasoning; woman that of the heart or feelings. Man is strong, woman is beautiful. Man is daring and confident, woman is diffident and hesitating. Man is great in action, woman in suffering. Man strikes abroad, woman at home. Man talks to convince, woman to persuade and please. Man prevents misery, woman relieves it. Man has science, woman taste. Man has judgment, woman sensibility. Man is a being of justice, woman of mercy. Man is strong and rugged, woman soft and gentle. Man observes and thinks, woman glances and feels. Man is the tallest and stoutest, woman the smallest and weakest. Man stands steadfast, woman greatly retreating. Man is rough and hard, woman smooth and soft. Man is firm, woman flexible. Man is serious, woman gay. Man is broad at the shoulders, woman at the pelvis. Man has most convex lines, woman most concave. Man has most straight lines, woman most curved. Man is more angular than woman. The base of the brain is smaller in woman than man; head is less wide, and voice shrill.



We are preparing an illustrated work on the redemption of the love and

sex nature; have already completed some fine engravings and accumulated an immense amount of material in regard to this all-important and little understood subject. We must begin at the bud if we would redeem and perfect man. It is difficult to straighten the distorted and gnarled oak, or remould or reform that deformed monstrosity. We hold our destiny in our own hands—our highest joys and deepest sorrows. Vigorous health and nameless ills arise from these intimate relations. The roots of life and death are here. We shall treat this delicate subject in a thorough and practical manner.

Natural Laws of Marriage and Compatibility of Temperaments.

The majority of mankind select their conjugal companions at random. Selfish interests, accident, and passion produce more unsuitable marriages than the sentiment called love. The natural instinct of love, if closely followed, would never lead astray in the selection of a husband or a wife, but the usages of society are such that the sexual instincts are counteracted. Marriage between similar temperaments, or blood-relations, produces unhealthy and imperfect children. The law of compatibility of temperaments may be enumerated as follows:

1st. When both are constitutionally the same, they will probably have no children.

2d. When the vital elements are incompatible with each other, such a union produces idiotic or rachitic children.

3d. The children of parents who are nearly alike in temperaments, may live to adult age, but then die of consumption, between the ages of 22 and 27 years.

4th. If the constitutions assimilate to the extent of one-half, their children will be apt to die before the first seven years.

5th. Persons alike in temperament, whose constitutions materially differ, will have still-born children, or lose them before they are two years old.

6th. When one parent is exclusively vital, and the other similar, but of a nervous, melancholy turn, their children will generally be promising.

7th. To produce smart and healthy children, one of the parties should be of a sanguine, bilious temperament, with good vitality, and the other of a quiet, lymphatic turn.

More than half the children that die are those of constitutionally incompatible parents. People who live in health to a good old age owe more to their parents giving them a sound constitution than to any efforts of their own to preserve their health. So many diseases are traced by skillful physicians to improper marriages that the study of Physiology and of the human temperaments seems to be as necessary to young people as the most common branches of education.

If the laws of reproduction were properly observed in the selection of husbands and wives, it would vastly add to our intellectual population, and elevate and increase the happiness of the race to an infinite extent. Much more depends upon the organization of the mother than father in the perfection of offspring. An intelligent, well-developed woman will have smart and intellectual children, though her husband be a ninny.

If a man is lymphatic and good-natured, let him seek a wife who is nervous and irritable, and *vice versa*. If he be of a sandy complexion, or fair-haired, with blue eyes, let him choose one of those luscious brunettes,


with flashing black eyes, and a resolution as firm as a rock. On the contrary, if he be dark complexioned, impatient, and passionate, let him sacrifice and enslave a mild and blue-eyed blonde of the cold North. Choose you always a woman of intellect, and it with that you have one of a temperament and complexion opposite to your own, your children will be distinguished for something; they will not live a life of drudgery and dependence—and they *may* be geniuses. The selection of a conjugal partner is one of the most important events of life, in either man or woman. Too little attention is generally paid to it.

A small, delicate woman should not marry a large, robust man, nor should girls of small stature become mothers at too early an age.


Early Marriages.

The natural state of mankind after puberty is a rational association of the two sexes. The early development of the sex nature proves that it was the intention of Providence that mankind, while young, should settle in matrimony, and exercise those gifts which produce their equals. Woman was created with charms and graces to attract and interest the opposite sex, and she possesses those graces in full perfection only while young; at that period she is endowed with power to give and inherit a sort of terrestrial paradise, to multiply her species, to become matron, queen and mother. A proper exercise and enjoyment of the sex-nature is indispensable to health, strength, and beauty; develops and perfects the whole being.

Choosing a Companion for Life.

 A girl of amiable disposition, fair complexion, light hair, and blue eyes, who is plump and full, should choose a dark, spare man, with black or hazel eyes, dark hair, and who is impulsive and hasty in all his undertakings.

A thin, sallow-complexioned, nervous girl, with dark hair and eyes, should select a man with light hair and fair complexion. If he be fleshy and dumpy in appearance, it is all the better. A lank, spare, dark-complexioned man should always choose a wife among the plump and rosy-cheeked blondes, or he may take a red-haired girl if he can find one to his liking, as some of that class are very smart and loving.

 A vain and conceited beauty among females is usually of light and delicate complexion, with golden hair, inclined to be red, and with skin of alabaster whiteness. It is seldom that these girls overrate their personal charms; it is their vanity and conceit that spoils all. Such beauties should select husbands of robust health, dark complexion, hair of raven blackness, and with a character of great firmness and resolution. They will not probably fancy such men on a first acquaintance, but as the intimacy continues love will grow, and at last they will idolize their lovers, and their marriage will be a realization of the ecstasy of true love. Girls of this description are frequently apt to imagine themselves in love with empty-headed dandies who flatter their vanity; but we caution them that the sentiment is not love, and that such a marriage would prove disastrous. Strong-minded, nervous, and sensible men are their natural companions.

But who, asks the reader, are these offhand men to marry?—these

fellows whose ideas of manhood are so limited as to consist in carrying a maiden's fan, and dancing constant attendance on all her whims. We reply, leave them to the strong-minded women—the Lady Gay Spankers and the ladies of azure hose. Such women have no business with sensible and energetic men, and they will be happy with no male companions except such as they can use and cast off at pleasure.

A red-haired man is usually amorous and unconfiding: we cannot therefore recommend him as a suitable husband for a sensitive lady of romantic ideas; but a dark, passionate girl, with straight, coarse hair, and who is exceedingly fond of having her own way, will find in him a suitable partner. She must know enough, however, to administer to his whims as well as his desires, and all will go well.

A light-complexioned, fleshy, good-tempered man, fond of eating, and of ease generally, should choose a thin, dark-complexioned, nervous girl, and if she is a little shrewish, it is no matter, as she will then make him fret occasionally, which will be good for his health. If such a man should marry a girl of light complexion and amiable disposition, their children will not be of much account, and will not probably live to be older than twenty years.

A thin man, of delicate constitution, fretful, nervous disposition, dark complexion, good vitality, and active mind, should marry a plump, rosy, light-complexioned girl—the fatter the better. Let him select one of amiable disposition and good constitution, and if she is sensible enough to humor his fretfulness, it will be an excellent match.

A man of strong constitution, bilious temperament, good muscular frame, and sallow complexion, with dark hair and eyes, should select a fair-haired, gentle girl, if he can find one; but if the girl of his choice should happen to have red hair and a decided temper, his children will be great and talented.

A red-haired man of strong frame and good muscular development should never marry a girl of light complexion. Let him set his face against all women except those dark-eyed beauties who are his natural companions. If she is fat, and of lymphatic temperament, it will be a happy match; and if thin and nervous, with black hair and eyes, the children will be smart and handsome.

A thin and cadaverous red-haired man should likewise select a black-haired woman who is plump and inclined to obesity; she may be shrewish, but she is nevertheless his opposite, and the children will be smart and intelligent.

A shrewish woman, or one inclined to fault-finding and fretfulness, should always select for her husband a man of firmness, and a philosopher. If, during courtship, she finds her lover to be of weak and yielding disposition, let her discard him at once, as such a marriage would prove unhappy. A shrew is always smart enough to know herself to be such, and common sense ought to teach her that if she marries a yielding man, he will lose all self-respect, and (if he continues to live with her) become a nobody.

An overbearing, unreasonable man does not deserve an amiable and doting wife, yet such matches are frequently made, and where the temperaments and complexions of the parties are opposite, they get along pretty well. But their children will generally lack self-esteem, which is a very important quality to insure their success in life. Such a man ought to select a wife of stern resolution, and if she is a little shrewish in asserting her rights, it will be all the better for him.

PHRENO-MEDICAL EXAMINATION AND CHART.

PHRENOLOGY shows what FORMS of HEAD indicate special TRAITS of CHARACTER. It puts the finger of TOUCH—of absolute KNOWLEDGE—on these cerebral Organs and Conditions which indicate and measure the mental powers. Conjoined with Physiology, it covers the entire ground of man's ORGANIC Relations, including HEALTH, its Laws and Restoration. It thus embraces the whole cycle of HUMAN LIFE AND SCIENCE, and is, therefore, as far above all other subjects of study as man is above beast and thing, and as much more *Practically Useful*; for it goes right home to the very heart's core of *Life itself*, in all its ever-varying interests and relations—material, social, moral, and intellectual. By analyzing each mental faculty, and pointing out its right and wrong action, it teaches one and all *wherein they err*, and *just how to live*—the very highest species of knowledge. All will learn in these Lectures new lessons of *Themselves*, of *Human Nature*, of *Mental Philosophy*, and of *Universal Truth*; besides being prompted to lead a higher, nobler, truer human life.

A CORRECT PHRENO-MEDICAL EXAMINATION

Will teach, with scientific certainty, that most rare and useful of all knowledge—*Ourselves*; our defects, and how to obviate them; our excellencies, and how to re-increase them; our Natural Talents, and thereby in what spheres and pursuits we can and cannot succeed; show to what imperfections, excesses and errors we are naturally prone; direct, *specifically*, what physical functions and mental faculties we especially require to cultivate and restrain; furnish an unerring guide to self-improvement and health; show, in *detail*, how to develop, improve, and make the most of whatever original gifts we possess; disclose to parents their children's innate dispositions, capabilities, defects, natural avocations, predispositions to disease, with preventives, and the means of improvement, and the best mode of government especially adapted to each; enable business men to choose reliable partners, customers, and confidential clerks; mechanics, apprentices having natural gifts for particular branches; ship-masters, good crews; and the friendly, desirable associates;

guide matrimonial candidates in selecting life companions especially adapted to each other; show the married how to conform to and conciliate each other; and can be made the *very* best known instrumentality for promoting personal development and happiness, and conducting the education of children.

In short, Phrenology embodies the whole science of HUMAN LIFE, which a correct examination applies to the best means of developing the individual examined, down even to the management of his every day actions and feelings. Then, are not correct, reliable examinations worth a hundred-fold their cost? Will not the knowledge of a child's character it imparts to parents be worth a thousand fold more than the same amount expended on its person? By spending more, relatively, on the *mind* and its improvements, and less on "outward adornings," mankind might greatly promote their advancement in perfection and happiness.

Professor Franklin has consecrated his entire *life* and talents to study, application, and promulgation of this man-improving science. His aim is to *improve* every one who comes under his hands. He makes *thorough* work, and carefully *studies* every head, comparing and compounding all the faculties, and the marking, in every chart, what faculties require special culture and restraint. He will show every applicant how to correct at least one fault, and develop one latent excellence, the value of which Astor's millions cannot equal. Nor is it possible to expend money as advantageously as in obtaining this kind of knowledge.

FULL WRITTEN OPINION.—To render his descriptions and advice more serviceable, he employs reporters to take down every sentence and word as he utters them. This perpetuates every shade of character and item of advice, so that its perusal will reimpress every suggestion, and render it a safe guide to self-improvement and the management of children. As a written legal opinion is worth much more than an oral one, so one complete and written out phrenological delineation of character—recording and perpetuating all—is incomparably superior to a verbal description and chart. He also furnishes written abstracts or summaries, taken down as he proceeds.

As favorable an opportunity to secure his professional services is not likely soon to occur again, so that, since his stay is short, especially since, usually towards its close, after the *USEFULNESS* of advice comes to be appreciated, his rooms are apt to be crowded, an *EARLY* application is desirable. He can attend to families during the day, and on the *evenings* not appointed to public lectures at his suite of rooms.

PHRENO-MEDICAL DEPARTMENT.

There are three primitive temperaments that determine the quality and tendency of individuals — the vital, mental, and motive. These lie at the foundation of all character and spheres of use. There are infinite, innumerable varieties of combinations and shadings of temperaments, which indicate the shades, degrees of quality, tendency, and predisposition of individuals.

We designate these variegated shadings of temperaments by names indicating their peculiarities: for instance, there are many varieties of the vital temperament, which are indicated by strong, vigorous vital organs, round, full cheeks, indicating good digestion; large full form, chest, and trunk, indicating a healthy and vigorous development of the internal vital organs. This condition may verge to the sanguine, ardent, earnest, impulsive spheres, indicated by florid countenance, betokening the predominance of hot, scarlet blood; in such the heart rules the head; the feelings, passions, emotions control the mind, mould and sway the character. If the hair is fine, complexion clear, transparent, and the blood mantles and glows upon the cheeks, the eyes clear, brilliant, the voice shrill, clear, and forcible, full of fire and divine magnetism, the individual is exquisitely wrought, is possessed of intensely delicate and fine sensibilities, will be warm, ardent, fervent, sweet, lovely, and lovable in all that emanates from the soul, heart, interior life, inclined to cling and form the most intimate relations, and interblend, inweave, impart, impregnate, and inspire others with the magnetism of love, the spirit of the blood; is very susceptible, impressible, easily agitated and kindled into an irresistible divine flame, warming the heart, awakening the sympathies, quickening and inspiring all the sensibilities, calling into vivid play and intense activity the deepest, richest, rarest qualities of the heart and soul; such are predisposed to excess of feeling, to vibrate between ecstasy and agony, to have exquisite sensibilities, suffer and enjoy much. They should not trifle with the affections, nor expose themselves to the rude antagonistic spheres of uncongenial minds; they are ever inclined to rapture or intense grief; are easily wounded in spirit, disappointed in love; their ardent and sanguine natures teem with life, and make the future glow with splendor. The heart is easily fascinated, captivated of such; they are predisposed to diseases of the heart, congestion of the brain, rush of blood to the head, apoplexy, to fearful, raging fevers, to sudden and violent disorders, sometimes to gout, inflammatory rheumatism, dropsy. Their passions burn, drive them to venereal excess, secret habits and indulgences, which derange the sexual system.

Self-Treatment.

Persons having a superabundance of the vital temperament, combined with the sanguine, emotional, passionial, as described above, should associate with extreme opposite temperaments; with persons the reverse in organism, form, features. They should form habits of industry, temperance, sobriety; avoid obscene literature, temptation,

great excitement, overheating the blood, overwork, and worry. They should be agreeably occupied at some congenial out-door employment; work in the soil and sunlight; associate with the cool, calm, collected, negative, with the slim, nervous, mental, heady, muscular; live abstemiously; avoid stimulants, highly-seasoned, indigestible food; work off their hot, surplus steam; avoid great exposure, sudden change of temperature; be contented, cool, and indifferent; eat less; think, study, and work more; should remember they are predisposed to the gout and other diseases brought on by high living and over-eating.

As the body manufactures vitality, the brain mentality, and the spiritual forces that move and animate the system, they must be trained and disciplined to balance and equalize each other, wed and blend to produce harmony, health, happiness.

The Mental Temperament.

When the mind, brain, and nerves predominate, the individual has a large head, brain, and active, strong nerves, small, compact muscles, slender and delicate vital organs, sharp features, keen sensibilities.

He is inclined to study, think, predisposed to nervous disorders, derangement of mind, ever thinking whether asleep or awake; brain absorbs the energies of the stomach, and exhausts the vital magnetism of the system, the individual loses his appetite, pines and wastes away.

Self-Treatment.

Study and think less; seek the sunlight, fresh air, healthy, congenial associates, society; let the mind ray out into the variegated splendors of nature; drink in truth, the spiritual essence of things; feast the soul on the inspiration of the Infinite. There is a spirit in man, and the Almighty giveth him understanding. The fearful and wonderful nervous system God has woven round the quickened spirit, like an *Æolian harp* of ten thousand strings, that vibrate to the celestial music of the spheres.

The life of the brain and nerves is thought and inspiration, as that of the lungs is air, the stomach food. The soul must be fed and inspired through the nerves.

Mental Cure.

No medicine can reach the nerves like the spiritual, vitalized magnetism of a congenial kindred spirit of an opposite temperament. All nervous disorders can thus be cured by brisk rubbing, bathing, persistent magnetism. Court and culture an opposite temperament, the vital, motive; will away the disease; shake off and repel disorder, the vampires that prey upon the spirit of the blood; associate with the young, jolly, jovial, vigorous, and happy.

Avoid pork, lard, pastry, and highly seasoned food, care, anxiety, trouble, and worriment of mind; divert the mind from itself, from imaginary ills; avoid drugs and medicines; eat heartily of fruit, berries, cream, light, easily digested food, soups, game, poultry, tomatoes, and unleavened jams; seek the nuptial bowers and the delights of

love; bathe and lave in her celestial fountains; be not greedy of knowledge, hasten not to know all; read and meditate less; recreate, toil, culture fruit and flowers more; throw the mind down through the muscles; work off the intensified mental energies through the affections; travel and divert the mind from woe and imaginary ills; when rested and recruited, you may safely return with zest and vigor to the delights and enjoyments of study, literature, science, and art.

Muscular Motive Temperament.

Those who have this temperament predominating are hewers of wood and drawers of water, ever busy workers. They love to labor; are diligent and industrious; believe in the Greek maxim that there is no excellence without labor; have round, full, active muscles, great locomotive energy, force of character.

This temperament naturally cultivates the executive faculties, which give efficient, executive energy, strong muscular power; in such the organ of motion at the head of the spine, nape of the neck, is generally large; overflowing with intense activity, they are restless and uneasy, unless constantly employed.

They are often dark-complexioned, raw boned; have a rigid countenance, hard, solid muscles; are very enduring, apt to labor to excess; inclined to cramps, disease of the muscles, paralysis, rheumatism, inflammatory rheumatic affections of the joints; when combined with the nervous mental temperament, neuralgia, wandering, shooting pains, palsy, dyspepsia, liver complaint, constipation, and venereal diseases.

Such temperaments should combine with the vital, mixed and happily-blended temperaments, with their opposites in form and features. They should practise the movement cure; use electric vitalized magnetism in all cases; study the dynamic laws of nature; culture all the many muscles in divine harmony, not work too long at one kind of business, thus continually calling out one class of muscles; practise gymnastics in their daily toil; be agreeably employed at some congenial business requiring activity, muscularity.

Drink acorn- or chickering-coffee, boneset or bitter herb-tea; make a free use of the magnet of electricity; shake and work off disease; never give up the ship of life; "whatever their hands find to do, do it with their might." Bathe, rub, rap and pound the muscles, stomach, and liver; foment the kidneys with mullen; rub them persistently with the palm of the hand until the flesh fairly burns with the accumulated electric magnetism, thus driving out torpid, sluggish disease by the magnetic will. Should associate largely with opposite, congenial, temperaments; knead the bowels; keep them open and free with bulky, easily digested food; live on a generous diet, make a free use of lean meat, beef, mutton, game, hot soups, and black tea.

The Lymphatic Vital Temperament.

Indicated by soft, round, full form, a fat, milky countenance, slow, dull, still, sluggish sensibilities. This we call the ease-loving temperament. It inclines one to be easy, quiet, stupid, indifferent, congenial; to select an easy life; to be lazy, indolent, happy, and contented; to throw oil on the troubled waters of life, thus lubricate the jarring

joints of society, and calming the raging sea of passion, and thus fills an important sphere of use.

It inclines to the secretion of fat, expansion, development of the glands and oil cells of the system, gives a round, symmetrical fulness to the form and features. This is a negative, impressible, absorbing temperament, predisposes one to dropsy, corpulence, gout, torpidity of the circulation, sluggish stagnation of the system, general languor, lazy indifference.

Self-Treatment.

Seek and blend with opposite temperaments; bathe, steam, foment; be abstemious and temperate; eat and sleep less; work and think more; study and read, wake up, stimulate the energies, get into active, encouraging, paying business; attend lectures, read thrilling narratives, autobiographies; avoid the negative, sluggish, torpid elements; seek the fresh air, sunlight.

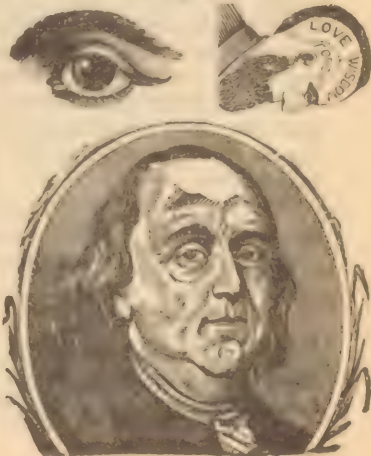
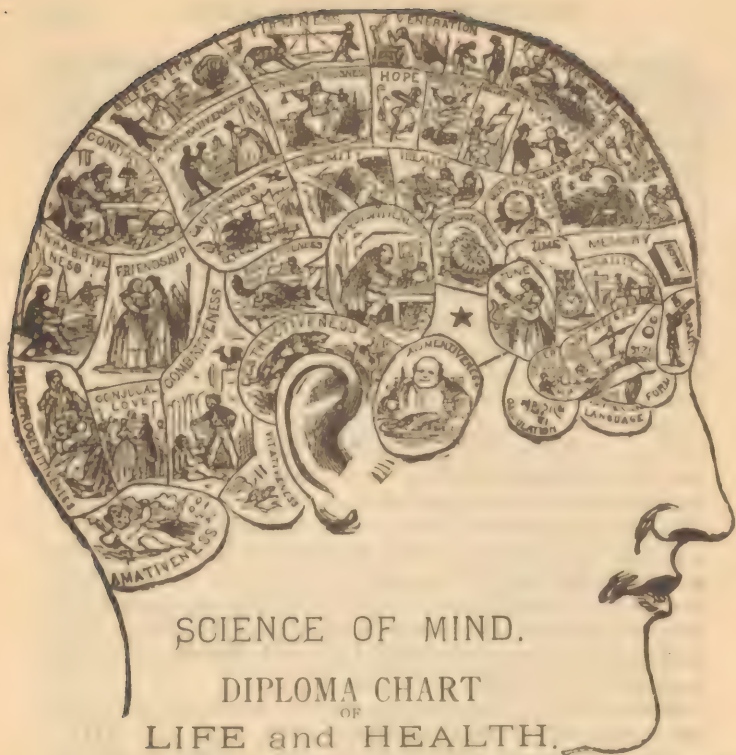
The Harmonious, Mixed, Happily-Blended Temperaments.

Indicated by light complexion, a well-balanced head, a compact, round, full form, medium size. Such have strong marks of longevity; take correct and consistent views of things; are generally contented and happy, enjoy the good things of life, relish all that is lovely and lovable. They work easily, hang gracefully, move on in the complex machinery of mind and body in symmetrical harmony, a world within a world revolving on its axis without a jar. Such can associate with any and all, take clear and correct consistent views of nature and nature's God; are generally fortunate and lucky; can change their employment, spheres of use or enjoyment at pleasure; can wed whom they please; find beauty and pleasure in everything.

Some such have a universal genius for all things, get too many irons in the fire, gain superficial knowledge of everything, a profound knowledge of nothing; be a jack of all trades, master of none. Such are predisposed to be unstable, many-sided, be counted inconsistent, changeable, uncertain, unsettled, unreliable, of a changeable, fickle, variegated, ever shifting, strange organization. The mind rays and reaches out in all directions, sometimes overtaxes itself to gain the desired objects.

Activity and Quality.

A happily blended, spiritual, mental temperament is possessed of the highest quality and most intense activity; will wear out rather than rust out; will be glowing, brilliant, smart, clear, luminous, a crystal, gem, jewel; become very efficient; have a compact, keen, critical, analytically sagacious mind; be smart, bright, apt, brilliant, capable of high culture and refinement of feelings, delicate sensibilities, exquisite, elegant qualities, adapted for the higher, finer, artistic, refined spheres of use, for the culture of fruit, flowers, literature, and poetry, refined, cultivated society; will generally have a short and brilliant career; be pleasing in dress and address.



It is the duty and privilege of woman to understand her structure; the laws that govern her being. Quack nostrums flood the country; stereotyped fictitious testimonials burden the press and swarm along every living channel of literature, fill every newspaper of the country. Blazing posters announcing the most astounding libels, stare us in the face at every corner, yea the vampires that feast and attend on the ills of woman are bold and persistently impudent, working their way into every avenue of social life imposing upon the confiding credulity of the rich and poor.

The corners of the streets, walls of buildings, highways and byways, hedges, fences and the very rocks are disfigured by their ruthless hands, but their destruction of the symmetry, beauty of external nature and art is nothing to the terrible havoc the wide spread ruin, wrought in the temple of God, in the beautiful organic structure of lovely woman, by their infernal poisons and abominable drugs, reservoirs which in the shape of drug stores have sprung up like magic in the last few years over the whole face of the country, to satisfy the wild demand, created by the cunningly devised advertising scheme, recently adopted in every part of the civilized world. Intelligent women read and the more artificial they become the more their aches and pains are multiplied and they seek the remedies suggested to them in these numerous ways.

But in the language of Job let me warn you that "they are forgers of lies and physicians of no value." Job XIII: 4

Let me entreat you to flee to the fountain of life and health and gain a knowledge of your own beautiful organism and the wonderful instincts that guide it; be not discouraged, remember "a merry heart doeth good like a medicine, but a broken spirit drieth the bones." Prov XXVII: 22. Strive to live a natural and divine life; have faith in the curative powers of air, earth water, food, exercise and magnetism.

We are preparing with great care our Medical Counselor as a guide for the common people, to life, health, beauty, success and happiness.

DANGERS OF THE SYPHILIS.

This disease poisons the pleasures, withers and destroys the existence of man, attacking manhood even at the source of life. None more than this claims the attention of the

skillful physician on account of its frequency and fatal results. Those wishing to investigate this subject should consult our work on the causes and cure of venereal diseases; we have shown in this only how to prevent these diseases and maintain a healthy, happy condition of body and mind. Time and space forbid us to enlarge.

A virtuous and temperate life, chastity and cleanliness, which are next to godliness, are the most effectual preventives. Avoid sleeping in infected beds, associating with the diseased, using infected stools; bathe frequently, especially the sexual organs; flee from the disease as you would from a pestilence of which it is evidently the first cause and there will be little danger of your becoming contaminated with it.

BATHING AND CLEANLINESS.



HUMAN FORM IN PERSPIRATION.

healthy as they chill the vital organs.

Air and sun bathing and brisk rubbing are of unspeakable importance. Every person must be guided by reason and experience; no fixed rules can be laid down for all; be governed by common sense, comfort, convenience, and agreeable feelings. The most judicious hours for bathing are in the morning, or just before retiring. Avoid bathing soon after eating, as it disturbs digestion, diverts the blood to the skin from the stomach and vital organs when they

Five-eighths of all we eat and drink naturally escapes through the pores, in the form of vapor, waste or effete matter, unless the pores are closed by filth, fevers, oils or skin paste, which emanate from the body, when it is thrown back upon the system, deranging the action of the vital organs, producing disease and often death. Frequent bathing and cleanliness are of the greatest importance.

Avoid too great and sudden exposure of the person, very cold plunge or shower baths, unless vigorous and

require it most to manufacture the life element of man.

It is absurd to think of curing every ill by bathing. Head-ache, weak eyes, dizziness, and catarrh may be relieved by bathing and shampooing the head thoroughly with cold water and the white of an egg, and snuffing pure soft water up the nose.

Sea bathing is preferable, as the water is uniform in temperature, and refreshing from its agitation; the salt acts as a stimulus to the skin.

Cleanliness is next to godliness, and it has ever been considered a religious duty by the Egyptians, Jews, Mahommadans and Christians.

THE COMMON VAPOR BATH,



PORTABLE VAPOR BATH.

Is an excellent means of inducing perspiration and relieving the system of diseases caused by its arrest. Where this cannot be obtained, heat several irons, stones, or bricks; set a bucket of boiling water under a porous chair; divest the patient of all clothing: put a blanket about him and the chair, closely fitted around the neck; take the heated iron with a pair of tongs and

slowly immerse it in the water to produce the desired quantity of steam. Continue to insert the heated irons until the patient perspires freely; put his feet in hot water at the same time, and give him some diaphoretic infusion; when the desired effect is produced rub him dry and pack him warmly in bed; this is the most effectual remedy in the early stage of many diseases.

Rheumatic patients that cannot sit up, may be steamed as follows: heat the bricks so that they will vaporize water, but not burn clothes; wrap them in flannel cloths wrung out of vinegar and water; place one near the feet

of the patient, another near the hip, a third near the opposite shoulder; have the bed clothes loosely arranged, so as to prevent the escape of the vapor, continue as long as desired; this is a most effectual way of establishing secretions from the skin.

LOCAL BATHS.



DOUCHE BATH.

Local baths consist in immersing the part, or applying the water in any desirable way or degree of temperature, employed in local diseases, in case of pain or inflammation; they also exert a marked influence upon the general system.

Colic or sore throat may be relieved by applying a towel wrung out of cold water; this is far preferable to the use of costly liniments.

Hot fomentations in acute inflammations and other painful affections are excellent. Simmer hops in vinegar and water enough to wet them, stir in corn meal enough to give it consistency and apply to the affected parts.

Tansy, horehound, catnip, lobelia, stramonium or gym-som weed fomentations are excellent. Continuous equitable heat is of the greatest importance; fomentations should be changed every five or ten minutes, and care taken not to expose the patient's body to the air.

THE WET SHEET PACK,



WET SHEET PACK.

the mode of giving this bath. A matras is placed upon a

Is very popular of late with water cure physicians, and it is often persisted in to the injury of the patient, exhausting his vitality by too frequent and long packing. It is very useful in many cases where other methods fail. The engraving conveys a correct idea of

lounge, and the patient wrapped in a sheet partially wrung out of the desired solution and covered with comfortables.

To give tone to the pelvic viscera, the cold hip bath should be used once a day, followed by friction, while injections of cold water into the vagina must not be omitted.

If there be any discharge, inject a solution of alum 1 oz. to a pint of water; this will arrest the secretion, harden and strengthen the vagina. A sitz bath for a few moments followed by magnetic treatment is of vital importance. Avoid becoming fatigued and observe the recumbent position as much as possible; apply cold bandages on going to bed; remove all pressure around the waist. The clothes should be loosely suspended from the shoulders.

The use of pessaries is generally injurious. They were used by the Egyptian, Greek, Roman and Arabian physicians, and are still recommended by old practitioners. They are made of gold, silver, wood, cork, sponge, glass, and rubber, and they frequently cause inflammation, ulceration and cancer in the womb. If the abdominal muscles are relaxed an abdominal supporter is indispensable. Unless these supporters fit properly they are worse than useless; they should be made as simple as possible with front and back pads. Tonics, as well as cold injections, should be used to strengthen the general system.

The organs may be restored to their natural position by passing the fingers up the vagina. By continuing gentle pressure the uterus will suddenly emerge to its proper place.

SPIRIT VAPOR BATH.

The spirit vapor bath must be used with great care lest the patient be set on fire. The patient should be seated in a wooden bottom chair with his feet in hot water, with a blanket around him to prevent the escape of heat; put a few ounces of alcohol in a saucer, place it under the chair and set it on fire. This is a hot air bath and, bears a close relation to the Turkish bath, which is so much talked of.

TREATMENT OF LEUCORRHEA.

Castile suds properly applied and taken as an injection, with rest, recreation, and agreeable magnetism are all that is necessary in the early stages of leucorrhea. The secretions that protect the private part must not be allowed to accumulate or remain too long as they become poisonous, and attract elements injurious to the system.

NEW SYSTEM OF PHRENOLOGY.

PRACTICAL CLASSIFICATION AND NATURAL GROUPING OF THE PHRENO-ORGANS.

The rule which should be our guide in a scientific classification of natural objects, is, to arrange together those things which bear the nearest affinity and analogy to each other. I conceive that the perfection of any science depends almost entirely on the success of its founders in the arrangement, classification and nomenclature of its elements: for this reason I have always been solicitous to discover the NATURAL foundation for a systematic arrangement and correct nomenclature of the Phreno-organs.

Nature classifies all her works in orders, genera and species.

The brain is naturally divided into three classes of organs, which correspond in functions to three divisions of the body, viz:

DIRECTIVES, IPSEALS, AND SOCIALS.

The anterior lobe of the brain with the external senses in the face constitute the *Directive* class.

The middle lobe of the brain with the nutritive organs in the neck, chest, and abdomen, constitute the *Ipsical* class.

The posterior lobe of the brain with the posterior lower part of the body, constitute the *Social* class.

We may compare this classification of the mental organism to the colors in lights, notes in music, or zones of earth. We find a divine trinity in all things.

LARGE.



GALILEO.

THE DIRECTIVE INTELLECT or forehead gives judgment; enlightens and tempers the mind as the temperate zones do the climate, enabling man to become a productive, perfective, developing creator.

SMALL.



CRIMINAL.

INTELLECTUAL FACULTIES.

TO CULTURE.—Think, study, read, write, travel, join in discussion; hear lectures, and associate with the intelligent; exercise the mind in every possible way; eat less; study and meditate much.

TO RESTRAIN.—If intellect is not restrained, it will consume the body; the tree of life will grow all to top, and fall for want of roots or trunk; keep up balance, cultivate the physical energies, vitality, muscles, and back brain; live in your affections and love nature; throw the head back, walk erect, expand the lungs, develop the chest, breathe deeply, eat heartily, and think less; travel and recreate, learn from observation and real life; be much in the open air and sunlight, avoid mental excitement and close study.

TWELVE PRIMITIVE GROUPS OF MENTAL FACULTIES.



Each class of organs embraces four distinct groups of individual faculties, that co-operate and centralize in one controlling organ, which exerts a magnetic, modifying and inspiring influence upon the rest, like the sun in the solar system.

These magnetic centers have their poles in the face; form the features, and lie at the foundation of the great science of Physiognomy. Through these the Phrenological Organs commune with external

nature and make themselves manifest to the world of mind and matter.

These groups of brain organs may be compared to the constellations of the zodiac, divisions of time, rudiments of science, tribes of Israel, or apostles of Jesus, in their spiritual significance, which we shall endeavor to explain in our forthcoming work on Natural and Spiritual Philosophy.

The intellectual, knowing, and directive faculties occupy the forehead—the part of the brain not covered with hair. They receive impressions through the external senses, transmit them to, and treasure them in the mind. They may be divided into four genera, viz:

7. **CALCULATION.** — Ability in numbers and mental arithmetic; talent to reckon figures “in the head;” to add, subtract, divide, multiply, etc. **Excess** — disposition to count everything. **Deficiency** — Inability to comprehend the relations of numbers or to learn arithmetic. — Located at the external angles of the brow.

GENUS SECOND — RETENTIVES.



LARGE.

Located immediately above the Perceptives; give fullness to the central forehead, above the brow; are the foundation of memory, history and knowledge. The memory also retains ideas when facts are presented to the mind. These consti-



SMALL.

tute the storehouse of the brain, where all the results of experience, effort, discipline, suffering, in short, all the varied and innumerable facts of life, are garnered for future use. Whether the harvest has been scant or abundant may be accurately judged by the indications represented in the above cuts.

RETENTIVE FACULTIES, above the Perceptives, *center in Memory*; retain facts, treasure up ideas, create literary talent. When large, give fullness to the lower forehead.

To **CULTURE**. — Study history, read narratives, travels; note events, minute down every incident; systematize your study; be diligent and persistent in the cultivation of your memory; try to retain all you learn; be wide awake to the innumerable phenomena of Nature; treasure up in the mind every idea and occurrence noticed by the internal and external senses; remember this is the storehouse of the mind, source of infinite wealth. You will be rich or poor in proportion as you culture or neglect these faculties.

To **RESTRAIN**. — Seldom necessary; still the mind may become burdened with details. It is only necessary to divert the attention from them. Cultivate other faculties of the mind; pursue the opposite course suggested for their culture.

ANALYSIS OF THE RETENTIVES.

THEIR LOCATION, USE, EXCESS AND DEFICIENCY.

8. **EVENTUALITY.**—Memory of events; love of history, traditions, anecdotes, and facts of all sorts. Excess—Tedium of detail in relating facts; desire to relate stories to the neglect of other things. Deficiency—Forgetfulness, a poor memory of events.—Located in the middle of the forehead above Individuality.

9. **LOCALITY.**—Recollection of places; desire to travel; talent for geography. Excess—An unsettled, roving disposition. Deficiency—Inability to remember places or the points of the compass; liability to get lost.—Located on each side of Eventuality, over Size and Weight.

10. **TIME.**—Recollection of the lapse of time; day and date; ability to keep the time in music, and the step in walking, and to carry the time of day in the memory. Excess—Tendency to mark time in company by drumming with the foot or fingers, and to be tediously particular in telling the date or day of the week when every little thing took place. Deficiency—Inability to remember dates or to judge of the passage of time.—Located above the middle of the brow, beside locality.

11. **TEXT.**—Sense of sound, love of music; perception of harmony and of melody; ability to compose and perform music. Excess—Continued singing, humming, or whistling, regardless of time, place, or propriety. Deficiency—Inability to sing, to comprehend the charms of music, to distinguish one tune from another, or to remember the peculiarity of voices or other noises.—Located between the outer angles of the eyes and Ideality.

12. **MODULATION.**—Innate sense of emphasis and pronunciation; ability to modulate the voice; distinguish sounds.

13. **EXPRESSIVENESS.**—Verbal memory; power of expressing ideas; desire and ability to talk. Capability of impressing others in conversation.

14. **LANGUAGE.**—Talent to talk; ability to learn the science of language, and to talk foreign languages well. Excess—Redundancy of words, garrulity. Deficiency—Inability to clothe ideas; hesitation in common conversation.—Located above and back of the eyes; crowds them downward and outward; gives fulness to the under eye-lid.

TEMPERAMENTS.

The proportions and conditions of the bodily organization which modify the manifestations of the character, are commonly called Temperaments.

There are three principal Temperaments, the Vital, Motive and Mental, corresponding to the three colors in light, or the Divine Trinity in all things.



VITAL.

THE VITAL TEMPERAMENT. The vital Temperament is evinced by large lungs, powerful circulatory system, and large digestive, regulative, and assimilative organs, abundance of blood, and animal spirits, producing bodily growth, vitality and life.



MOTIVE.

LOCOMOTIVE TEMPERAMENT.—Corresponding to the Bilious, has a strong, bony system, abundance and hardness of muscle, dark, wiry hair, dark eyes, rough, prominent features, dark complexion, and a great disposition to locomotive effort.

The Motive Temperament is favorable to dignity, sternness, determination, power of will, desire to govern and control others.

It gives slowness of passion, but great permanency of disposition, steadiness and strength of thought, but not brilliancy; patient application, frankness, clearness of perception, retentiveness of memory, and soundness of judgment, with a desire to engage in heavy labor, or large business operations.



MENTAL.

MENTAL TEMPERAMENT.—Depends on the brain and nervous system, and is accompanied by mental activity, smallness and fineness of muscle, light frame, thin skin, fine hair, delicate frame, and a large brain as compared with the body.

This Temperament, on account of its compactness of muscle and the activity invariably accompanying its predominance,

TEMPERAMENTS.

does not lack strength and vigor, as might, perhaps, be supposed. Under the excitement of passion, emotion, or the direction of a powerful will, impulsing through the whole being, it is capable of great endurance, and an intense energy.



WASHINGTON.

MIXED TEMPERAMENT, with all the good and evil tendencies of our common humanity, is indicated by a well proportioned body and head, with no part particularly large or small. Washington, the "father of his country," calm, cool, dispassionate, furnishes a fine illustration of this temperament.

SPURZHEIM AND FOWLER'S DIVISION AND DESCRIPTION OF TEMPERAMENTS.



LYMPHATIC.

"1. The Lymphatic, or that in which the various secreting glands are the most active portion of the system, produces an ease-seeking disposition of mind and body, and aversion to effort. Hence it tends to lengthen out life, as is evident from its predominating more in young children and advanced age. Signs: soft and abundant flesh; slow but steady pulse; love of ease; light hair; and great size of the abdominal viscera. The author regards this temperament in a more favor-

able light than do most other phrenologists.

TEMPERAMENTS.



SANGUINE.

"2. The Sanguine, or that in which the *arterial* portion of the system, which gives circulation to the various *fluids*, particularly the blood, predominates in activity; is accompanied with strong feelings, warm passions, and a great amount of ardor, zeal, activity, and warmth of feeling, yet with less endurance and power. Its predominance indicates a strong constitution, love of physical pleasure, and a stirring business talent, combined with much of the lymphatic; it is less favorable to the *mental* manifestations, and requires

much exercise in the open air. Signs: sandy or auburn hair, fair skin, a fresh, florid countenance, blue eyes, a strong, rapid pulse, warm passions, a deep and broad chest and shoulders, a stout, well-built frame, &c.

"The Bilious, or that in which the *osseous* and *muscular* portions of the system predominate in activity, produces great physical strength, endurance and power both of body and mind, with great force and energy of mind and character. Signs: a bony, muscular, athletic frame, black hair, dark eyes, a strong, steady pulse; hardness of flesh; bones projecting, &c.

"4. The Nervous, or that in which the brain and the nerves predominate in activity, gives clearness of perception, quickness of mind and body, susceptibility to excitement, with less power and endurance. Signs: light, fine, and thin hair; a thin, clear skin; smaller frame; head relatively large; small chest; rapid, but not hard or strong pulse, &c

TEMPERAMENTS.

"The nervous predominant, with a large share of the bilious and sanguine, combines a great amount of power and endurance of mind and body, with great activity and excitability, and is more favorable to intellectual pursuits and vigor of thought and feeling than perhaps any other. When one of this temperament enjoys, he enjoys intensely, and when he suffers, his sufferings are extremely excruciating.

An accurate, practical knowledge of the temperaments alone, will give one a correct idea of character as these determine quality, which is the world's standard in judging of the value of all things.



WASHINGTON.

George Washington the dispassionate father of the Great Republic, had a mixed, evenly balanced, happily blended temperament, a calm, cool, deliberate, powerful mind, arising from the consistent unity of all the constituents of his noble attributes.

He had an excellent organization, all the essential elements of greatness in their organic, primitive beauty and harmony.

TEMPERAMENTS SYMBOLIZED.



We have made some rare and curious discoveries in our Egyptian researches regarding the medicinal qualities of the different temperaments, which will be fully explained in our Domestic Medical Counselor and Science of Life.

This engraving was taken from Napoleon's collection of Egyptian symbols.

FATHER ABRAHAM.

THE NATION MOURNS



ITS CHIEF HAS FALLEN.

MENTAL-BILIOUS
TEMPERAMENT.



NERVOUS TEMPERAMENT.



BILIOUS TEMPERAMENT

TESTIMONIALS PRESENTED TO PROF. WICKES

*By Eminent Teachers, Authors, Physicians, Clergymen, and
Many Ladies, of the value and interest of his
Lectures and Publications.*

WHEREAS, Rev. Professor Wickes has given the greatest satisfaction in thirty innumerable instructive, amusing and intensely interesting scientific lectures on the origin and laws of life, science of the mind, man and his relations, to large, intelligent, and constantly increasing audiences, of the most respectable persons of Lowell, who are unqualified in their estimates of the value of the lectures and teachings of Professor Wickes.

In view of the vital importance of the subjects discussed, the cultured ability, accomplished skill, chaste language and modest deportment of Professor Wickes, who has proved himself, by his lectures and publications, a perfect master of the human sciences, we cheerfully present this testimonial of our esteem and respect for him as a gentleman, scholar, accomplished speaker, and public benefactor, and earnestly request the Professor to continue his invaluable lectures and scientific museum entertainments in this city.

Professor Wickes' Phreno-Medical Examinations cannot be surpassed in accuracy and utility. His life-like pictures of the human mind and conditions of the body are truly wonderful. His improved science of the mind, Phreno-Physiognomy, Psychotheology, Phreno-Hygiene and Physiology is superior to anything hitherto discovered—practically illustrating the spirit of this thinking, progressive, scientific age. His motto is: KNOW AND BE TRUE TO THYSELF.

[Signed by over three hundred of the most intelligent and respectable ladies and gentlemen of Lowell.]

The *Boston Press* says:—

"On the subjects of Phrenology, and Physiognomy, Professor Wickes has evidently bestowed much pains and study, and the very striking and original manner in which he illustrates and brings to bear before an audience the great principles of the two sciences respectively, is spoken of in terms of enthusiastic praise by the press generally."

"We have attended a course of lectures to the ladies by Professor E. Z. Wickes, with which we have been highly interested and instructed. They seem to embrace the whole duty of woman, and are unexceptionable in every respect. We therefore cheerfully recommend *him* to the ladies wherever he may go as a gentleman, scholar, and a public benefactor. The facility with which he delineates character by his new system of Phreno-Physiognomy is astonishing to all."
—[*From the Ladies of Boston. — Signed by Many Ladies.*]

"Mr. Wickes is no impostor, but a perfect master of the important sciences he represents. If editorial testimony, and that of the most respectable character, is to be considered reliable, then we are fully justified in the inference that the subject of this note is one of the most original, interesting and successful lecturers that have appeared in our midst. Such a mass of editorial testimony in behalf of any individual, we have seldom seen." —[*Worcester Daily Spy.*]

“ Professor Wickes has devoted a long time to study and experiment upon the science of mind, visiting, in his various researches, even the asylums and prisons of the country. He brings testimonials of the highest character, as for example, from the late Horace Mann. His lectures combine Phrenology with Physiognomy, and other kindred subjects, and accompanied by public examinations are very instructive and unusually interesting.”—*Bulland Herald*.

“ He is eloquent, animated, original, and amusing in his delivery ; a perfect master of his profession. His life-like pictures of human character cannot be surpassed ; his Illustrated Phreno-Chart, and Compass of Life is superior to anything of the kind we have ever seen. His aim evidently is to perfect and culture the race. His Lectures are of the utmost importance to all, and there is nothing, even in his Private Lectures to Ladies, that should offend the sensibilities of the most fastidious mind. We therefore esteem it a privilege and duty to encourage and sustain him in his humanitarian efforts.”—*Signed by Many Ladies*.

“ Professor Wickes brings testimonials of the highest character from eminent men and ladies, the clergy and press of the country. His extensive travel, accomplished skill and eminent qualifications stand unrivalled. He is decidedly the most entertaining lecturer, the most inspiring speaker, as well as the most learned expounder of what Shakespeare calls the ‘ brief candle,’ of human existence, that has yet appeared. No series of lectures have ever been given in Boston of more vital importance. The masterly and agreeable manner in which he treats the momentous questions under consideration, shows him to be a student and a finished scholar.”—[*Boston Journal*.]

“ He is a bold and fearless speaker, who says what he means, and means what he says, and has a way of making the dry facts of physical anatomy and the details of science as amusing as the best efforts of Gough. He is a decided success.”—[*Advertiser*.]

“ Professor E. Z. Wickes has sent us for publication a poem which surpasses in grandeur and sublimity anything we have seen. It is evident a poet has arisen among us who bids fair to eclipse all competitors.”—*Lockport Courier*.

“ So much information on topics of vital importance, given with such clearness and masterly eloquence, sparkling with so much wit, and full of the noblest sentiments speech can utter, make him one of the most popular lecturers of the times.”—[*Boston Express*.]

“ He is a man thoroughly learned in the science of anatomy, not only of the head and face, but of all the organs of the body ; and his purpose is to *instruct* in all those vital subjects necessary to the preservation of the body and mind of his fellow beings—to teach mankind those laws which will enable them, if rightly obeyed, to enjoy life and living.”—*Signed by Many Teachers*.

“ Professor Wickes comes with the most reliable endorsements, and the press has been exceedingly liberal in speaking of his lectures and remarkable acquirements, and we have rarely, if ever, seen so many written testimonials from distinguished and reliable individuals, who indorse his qualifications as an able and scientific lecturer.”—*Montpelier Journal*.

"Rev. Professor Wickes is an eminent Phrenologist and Physiognomist, author of the Illustrated Phrenic Chart and Compass of Life, he comes highly recommended by eminent men, the clergy and the press. We have seen a large number of testimonials from ladies and editors, to the value and interest of his lectures. The New York *Tribune* and *Herald* says: "Prof. Wickes has returned from his lecturing tour in Vermont, where he has been received with great favor, as can be seen from the eulogies of the press throughout the State."—*Daily Courier*.

"Prof. Wickes brings testimonials of the highest character from eminent men and ladies, the clergy and press of the country. His extensive travel, accomplished skill and eminent qualifications stand unrivalled. He is eloquent, original and animated in his delivery; is chaste, modest, unassuming and life-like in all his illustrations. His inimitable and intensely interesting private lectures have been highly commended by the ladies of New York, Boston, Lowell, &c. [*Providence Journal*.]

The *Orange Journal* says: "Prof. Wickes closed his course of twelve lectures here to a large, intelligent and highly interested audience. His ability to delineate character stands unrivalled."

The *Burlington Times* says: "Prof. Wickes' third lecture here on the Science of Mind, was elaborated with a lucidity eminently befitting the subject, which was illustrated by many recondite and rare pictures adorning the walls of the hall. Some examinations and delineations of character were given, greatly to the amusement and edification of the audience. The Professor is animated in his delivery, eminently original in his ideas."

LEOMISTER, Sept. 16, 1865.

"Whereas the celebrated Prof. E. Z. Wickes has entertained the people of Leominster with fourteen inimitable, unexceptionable, instructive, illustrative lectures on the most delicate and intensely interesting subjects that can engage the attention of man.

He is eloquent, animated, original and amusing in his delivery; a perfect master of his profession. His life-like pictures of human character cannot be surpassed; his Illustrated Phrenic Chart and Compass of Life is superior to anything of the kind we have ever seen. His aim evidently is to culture and perfect the human race. His lectures are of the greatest importance to all, and there is nothing even in his private lectures to the ladies, that should offend the sensibilities of the most fastidious mind. We therefore esteem it a privilege and duty to encourage and sustain him in his humanitarian efforts."—*Signed by Many Ladies*.

"Prof. Wickes is eloquent and original, animated and amusing, wealthy and powerful in argument, brilliant, inspirational, vivid and life-like in all his conceptions, modest, pure-minded, agreeable, and pleasing in his delivery. His subject is of the greatest moment, and beautifully illustrated by an immense self-lecturing Scientific Museum. His examinations are truthful, accurate, startling and wonderful, his conclusions well calculated to culture and perfect the race."—*Worcester Evening Transcript*.

The *Burlington Times* and *Sentinel*, the *Rutland Herald* and *New York Tribune* speak with high favor of Mr. Wickes, and especially of his lecture to the ladies.

MUTUAL BENEFIT PUBLISHING COMPANY.

This Company has been duly organized under the laws of the State of New York. Certificates of incorporation dated January 30th, 1867, have been filed in the office of the county clerk, in the city of New York, and in the office of the Secretary of State at Albany.

The Charter authorizes the Company to print, publish and manufacture, engrave, electrotype, bookbind and transact other business, connected with the publication and sale of books, pamphlets and newspapers.

The Capital of the Company is \$300,000, divided into 30,000 Shares at \$10 each, full paid Stock; each Share entitles the holder to an equitable division of the net profits of the said Company semi-annually, and the privilege of obtaining the publications of the Company at cost to the amount of the Stock held annually.

ARTICLE FIRST.

Sec. 1. The annual meeting of the Stockholders of this Company shall be held at its office, in the City of New York on the first Monday in January, in each year, at 1 o'clock P. M., when the Directors for the ensuing year shall be chosen.

Sec. 2. The Secretary shall give twenty days notice in a daily newspaper in the City of New York, and address a written note to each Shareholder, of each meeting of Stockholders.

Sec. 3. Special meetings of the Stockholders shall be held when called by the Board of Directors.

Sec. 4. The Stockholders at the annual meeting shall elect by ballot three Directors who shall continue in Office until the next annual meeting and until others are elected. Each Share of Stock shall entitle the holder to one vote in all elections of Directors in person or by proxy. Votes by proxy shall be dated within ten days previous to such election. The three persons receiving a majority of the votes cast shall be declared elected.

Sec. 5. Vacancies in the Board of Directors whether occurring by death, resignation or otherwise, shall be filled by the remaining members.

Sec. 6. The annual meeting of the Trustees shall be held at the principal office of the Company in the City of New York, on the same day as the annual meeting of Stockholders at 5 o'clock.

ARTICLE SECOND.

Sec. 1. The officers of the Company shall be seven, three Trustees, a President, Vice President, Treasurer, Secretary, Chief Counselor and business Manager.

Sec. 2. The President, Vice President and Treasurer shall be chosen by the Trustees from among their number and shall continue in office until others are chosen and accepted in their stead.

Sec. 3. The Secretary, Chief Counselor and business Manager shall be appointed by the Trustees and hold their position during the pleasure of the Board, and be subject at all times to the control and dictation thereof, and the amount of their salaries shall be determined thereby.

Sec. 4. The Directors may require all officers of the Company to give bonds in such sums and such sureties as they may deem adequate or the faithful performances of their trusts. They shall have power to appoint all other officers

or agents of the Company, and to fix their salaries and define their duties.

Sec. 5. Regular monthly meetings of the Board of Directors shall be held at the Company's office in the City of New York, on the first Monday in each month. Special meetings may be called at any time by the President or Secretary. At all meetings of the Board of Directors two members shall constitute a quorum and their acts shall be valid.

ARTICLE THIRD.

Sec. 1. It shall be the duty of the President to preside at all meetings of the Board, sign and seal all certificates of Stock, bonds, checks, contracts, agreements or other obligations made or entered into by or on behalf of the Company and in general to perform all the duties incident to his office. In his absence or inability from any cause to act, the Vice President shall be vested with all his powers and perform all his duties. At each annual meeting of the Stockholders the President shall make a full report of the affairs of the Company for the preceeding year.

ARTICLE FOURTH.

Sec. 1. The Treasurer shall have the custody of the funds of the Company and shall deposit all moneys received, in such banks as shall be designated by the Board to the credit of the Company and shall disburse the same by check, signed by herself as Treasurer, indorsed by the President and Secretary under the direction of the Board of Directors.

ARTICLE FIFTH.

Sec. 1. The Secretary shall have the custody of books and papers, keep accounts, stock ledger, minute book; keep a record of the proceedings of the Company and of the Trustees at their meetings, of all transfers of Stock and carefully preserve all vouchers; cancel Stock and certificates of Stock

transferred. She shall notify the Trustees of all meetings and perform such other duties as the Directors may require.

ARTICLE SIXTH.

Sec. 1. The Chief Counselor shall be the head center to counsel and direct in all matters when the Board is not in session.

Sec. 2. The business Manager shall act as general agent and executive committee, and when authorized by the Board, transact business of all kinds for the Company.

ARTICLE SEVENTH.

Sec. 1. The corporate Seal of the Company shall be a circle with the name of the Company and date of the Charter engraven thereon.

Sec. 2. Certificates of Stock under the Seal of the Company signed by the President and Secretary shall be issued to Stockholders in the following form.

No.

SHARES.

STOCK NOT LIABLR TO ASSESSMENT.

Mutual Benefit Publishing and Manufacturing Company.
Capital Stock 30,000 Shares of \$10 each, organized under the general Laws of the State of New York.

This is to certify that

*the proprietor of Shares of Ten Dollars each full paid
in the Capital Stock of the Mutual Benefit Publishing & Manufactur-
ing Company, transferable only on the books of the Company
in person or by Attorney on surrender of this certificate.*

*In Witness Whereof, the said Company has caused this certifi-
cate to be signed and sealed by its President and Secretary this*

day of A. D., 1867.

Secretary.

President.

And on the back shall be indorsed.

For value received,

*do hereby sell, assign and transfer to
Shares of the within mentioned*

Capital Stock of the Mutual Benefit Publishing & Manufacturing Company and do hereby constitute and appoint

attorney, irrevocable, to transfer the said Stock on the books of the Company, with power to substitute any person for that purpose.

Dated

In presence of

ARTICLE EIGHTH.

Sec. 1. All debts due by the Company to workmen or for salaries and expenses, shall be settled and paid on the first day of every month.

Sec. 1. These By-Laws may be altered or amended at any annual, stated or special meeting of the Board of Directors when a majority of the Board are present, in the call for which notice is given that an alteration or amendment of the By-Laws is proposed.

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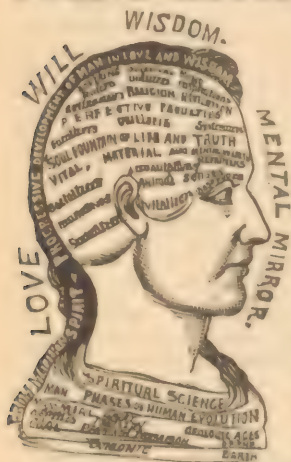
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There is no excellence without persistent culture.

Self-knowledge is the key to success and happiness.

A sound mind in a healthy body is the greatest blessing.

SIZE OF THE PHRENO-ORGANS and REFERENCE TO PAGES

[illegible]

The printed figures refer to pages of this work. The written figures indicate the relative size of the Phreno-Organs of the person examined.

SIZE OF THE PHRENO-ORGANS and REFERENCE TO PAGES.

INDEX AND KEY TO THE PHRENO-CHART AND COMPASS OF LIFE	PAGE.	PAGE.	Very Large.	Very Large.	Large.	Large.	Full.	Full.	Average.	Average.	Moderate.	Moderate.	Small.	Very Small.	CULTURE.	RESTRAIN.
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ROYAL HIGHWAY TO FAME AND FORTUNE.

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Saints and Holy Angels aid the songful service. Welcome all true, tried, devoted souls, who have tasted and tested the bitter sweet of life.

Toilers who lend and consecrate a genial helping hand. Children of the new age and era of inspiration, truth, virtue and mental illumination.

"The Spirit and the Bride says come; let him that heareth say come, take of the waters of life freely." "Blessed are they that are bidden to the marriage supper of the Lamb."—Rev. 19.

"Make your calling, election or profession sure." Fill the highest attainable sphere of use, enrich the soul, perfect the mind.

"Behold I come quickly, and my reward is with me."

What we must do to be saved. Believe on the Word and Son of God, Divine, Perfect Man. The mental constitution is the Supreme Law.—Heb. 10-16.

Dare to know, live and teach the truth. The only and all sufficient Saviour.

Seek to enjoy Divine employ during countless, changeful future honeymoons in the



MUTUAL PUBLIC UNISTATE.

A Conception of the New Nation to be Born in a Day.

"Behold I make all things new."—Rev. 21, 5.

Sounds

QUALITY

VOCAL ORGANS.

In some cases the opposite occurs. Others show the point, at which the reverse process towards the product.



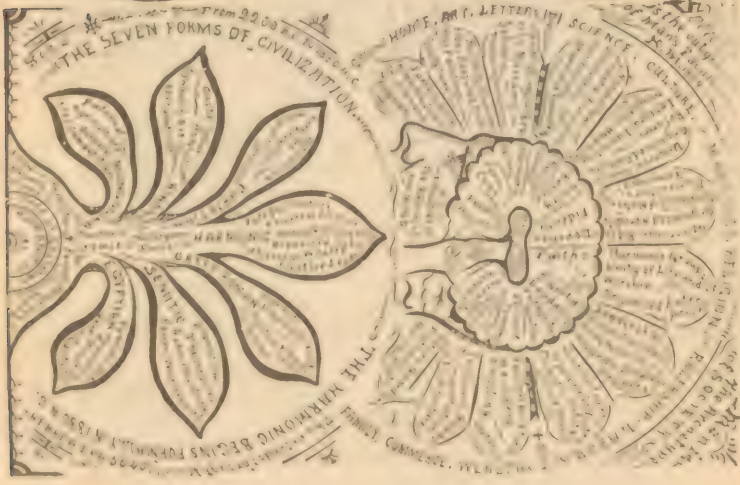
PITCH

INTENSITY

Alphabet

From, 1811 to 1812.

7	Sh	1	1
6	K	2	2
5	R	3	3
4	L	4	4
3	I	5	5
2	Au	6	6
1	A	7	7



We guarantee a safe, sure, speedy cure to all curables who read and heed the works of ZEUS FRANKLIN, an eminent scientist, mind reader and healer, expounder of nature's living omacles, discoverer of spiritual science. A new mental world of truth and principles.

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REVENUE

LIFE

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INDUSTRY

EXECUTIVE

ORGANIZER

FINANCE

GOVERNMENT

SCIENCE

ARTS

HISTORY

PERCEPTIVE

CORPORATE

SPECIAL

Time

Eternity

Constitution.
Osseous.
Muscular.
Motor.
Digestive.
Glandular.
Lymphatic.
Arterial.
Respiratory.
Venous.
Sexual.
Urinary.
Sensory.
Perspiratory.

Qualities.
Mental.
Vital.
Motive.
Blended.
Blonde.
Brunette.
Culture.
Activity.
Health.

Know. Heal. Perfect Thyself and Race.

FATHERS, BROTHERS, SISTERS, BROTHERS;
ZEUS, truth bestler, mind revealer,
Has some thing true, and new for you.
He gives the body, brain and mind.
He gives true harmless cures combined.
He gives no drugs 't'he vile and vain;
The drug practice is on the wane.
Science reveals for every youth,
Prophetic oracles of truth.
He reads the head, hands, form and face,
Shows how to culture toilet, grace,
Fill with merit the highest place.
Get his book, cheap, - compass of life,
For children, youth, husband and wife
It's true value no tongue can tell.
We make our own heaven and hell.
The nude eternal truth shall shine;
All truth is holy and divine.

Mind's the garden of the soul,
And must be sown with truth,
Or age will wiftly onward roll,
Cursing neglected youth.
Dear friends, awake. All is at stake,
The path of death forsake,
Of truth partake, life's laws ne'er break,
Peace with thy Maker make.

Dare to know, live and teach the truth,
Culture, thy gift, from early youth.
The truth can save and make us free,
Come then your poet author see.

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DECLINE

AND

Restoration

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M A N

AND

Womanhood.

*"The Seed of
the Righteous Re-
main in them."*

*"Everyone will
be judged accord-
ing to the deeds
done in the body."*

Friends and patrons, this is the suppressed, revised and enlarged one hundredth edition of this precious work. Let the crucible of illuminated judgment try and test it; the keen edge of truthful criticism lay bare its defects; error deserves no friends, and truth can safely bid defiance to all its enemies. "Truth crushed to earth shall rise again; the eternal years of God are hers." To the chaste and pure all things are pure. This book will stand the test of courts and critics, and commend itself to the better judgment of all true men and women, as the cheapest and best work of the kind in print.

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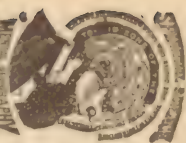
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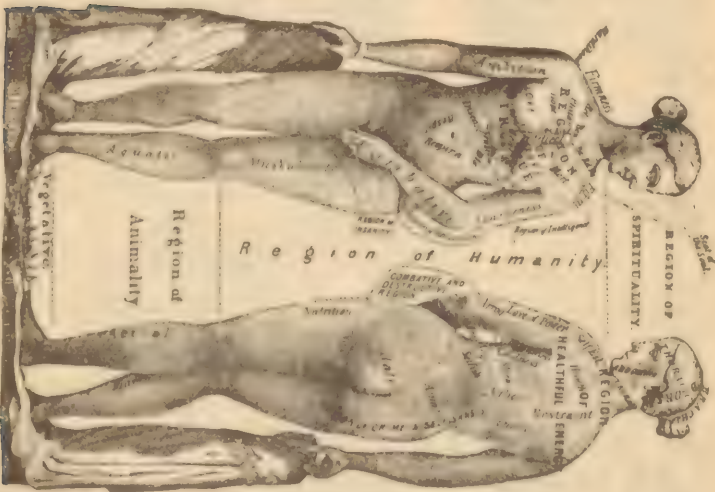
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Die wunderbare Entdeckung.
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Unsere Begabung, Vervollkommenung und Bestimmung.

„Mitten auf ihrer Wast: stand
Soll das Leben, das trug
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Ebenbarung Job. 22.

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The path of death for aye,

Of truth partake, life takes no r' brake,

Peace with thy Maker make.

"The Ruin wrought by Rum and Tobacco,
 there use and abuse, illustrated by Vivid Ani-
 mated Pictures of the Demon of Intemperence,
 and his fiendish work, this painted Monster will
 leap from the Living Canvas."

"Father's, Mother's, Sister's, Brother's,
 Bring your Children, and all others;
 Here, learn and see what man can be,
 The truth can save and make us free;
 Truth feeds the mind, heals the insane,
 Brings is vain and on the wain;
 Zeal the scientific seer,
 Has come to save, heal, comfort cheer;
 Has truth healer, mind reveller,
 Has some thing new, sublime true;
 Amuse truth for every youth,
 Come here and see, Admission Free."

It is admitted a Gentleman with Lady.

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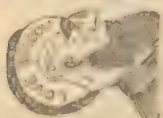
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Oh! man awake, all is at stake,
 The path of death forsake,
 Of truth partake, life laws ne'r brake,
 Peace with thy Maker make.

This admits a Gentlemen with Lady.





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 GARDEN OF THE UNIVERSE
 AS IT IS IN THE UNIVERSE
 GARDEN OF THE UNIVERSE

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 GARDEN OF THE UNIVERSE

TWELVE PRINCIPLES OF CREATION.*

I.—Creation is based upon Mathematics, and proceeds from series to circumference.

II.—Geometry in Nature is Spirit-Mathematics unlimited in matter.

III.—Imperial Nature—the spiritual world—is formed by Love, Wisdom, and Power, and these, ultimated to the lowest elements,—the gases,—bind up the external or material world.

IV.—All things partake of the nature of the spiritual locality and surge to which they correspond, and from which they are derived.

V.—As matter cannot produce itself, much less give life and form to creations, it is reduced to nothing, that all things are produced and sustained by an Almighty Power, a Supreme Creator.

VI.—Physical creation is not by any instantaneous act, but by degrees and additions from the lowest and most simple to the highest and most complex.

VII.—The physical creations of all created things depend upon the ever-spread of their ultimate atoms.

VIII.—No secondary changes can change the finite into other physical form or quality.

IX.—Life begins as the life everywhere in Nature, and is known to Man, except in accidental malformations, and these are seldom transmissible, and then not as distinct qualities, but as accidents.

X.—"Natural selection" is the selfishness, development, and strengthening of the strongest qualities of a species.

XI.—A high spirit is produced by a different combination of the lower elements, with an essence of a higher nature added.

XII.—God is a DIVINE MAN; the One substance from which proceeds all elements, radiations, and emanations in Nature, and each one of its subordinate creations, is an image of some divine quality; and man is a model of creations, an image of Divinity.

* For explanation of these principles, see figures on Chart and pages referred to in our "Arcana of Nature Unveiled."
† We say accidents for want of a better word, as "there is no accident in the Providence of God."

SPIRITUAL SCIENCE OF LIFE. A new Phenomenal Chart of Man and Nature, by the author of "Light and Truth," Chicago, Ill.



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Father above, grant us thy love.
Hallowed be thy name;
Thy kingdom come, good will be done
On earth, in Heaven the same;
Give us each day life's bread, we pray,
Free earth from sin and shame,
Truth thy dear Son that holy one,
Man's vicious passions tame,
Oursinsorgive, that we may live
To sing thy praise and fame.
Oh! tempt us not, improve our lot;
From thee all good gifts come;
Truth will leave all that heed it call
From sin, disease and blame;
Its glory reign, kingdom maintain,
Giving us thy realm.
God's holy will be ours to fulfil,
All glory to his name;
It will be done by every one,
Peace, love and truth proclaim I
Thus pray and say—AMEN.

COMMANDMENTS VERSIFIED

Naught idolize, grow wise, truth prize,
Parents obey, heed what they say,
Rest, sing and pray, each Sabbath day,
Six week days work—no duties shirk,
Never profane, passions restrain,
Thou shalt not lie nor falsify;
Thou shalt not steal, but honest deal;
Never covet—live above it,
Thou shalt not kill, but do God's will,
Adultery will disgrace thee;
Be kind and good as all men should.

PHASE FRUITED TREE OMEGA

TWELVE

LIFE

PROGRESS

SOCIAL

MORAL

PHYSICAL

MENTAL

EMOTIONAL

SPIRITUAL

INTELLECTUAL

ARTISTIC

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HEART

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STOMACH

PANCREAS

SPLEEN

GALLBLADDER

BLADDER

KIDNEYS

PROSTATE

VAGINA

UTERUS

OVARIES

TESTES

PENIS

VULVA

CLITORIS

LABIA

VAGINA

UTERUS

OVARIES

TESTES

PENIS

VULVA

CLITORIS

LABIA

CONSTITUTION

OCCASION

MUSCULAR

DIGESTIVE

GLANDULAR

LYMPHATIC

ARTERIAL

RESPIRATORY

VENOUS

SEXUAL

URINARY

SENSORY

PERSPIRATORY

LIFE AND DEATH

QUALITIES

MENTAL

VITAL

MOTIVE

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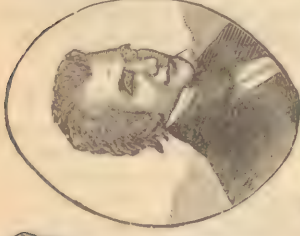


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Secrets Revealed.

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Nature's Oracles Revealed.

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Nature's Prophecies



KNOW THYSELF AND DESTINY.

Hand of Providence.



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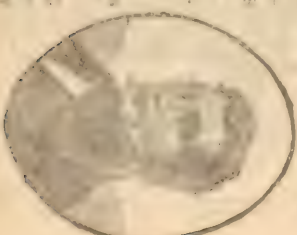
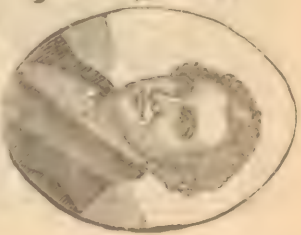
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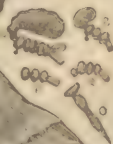
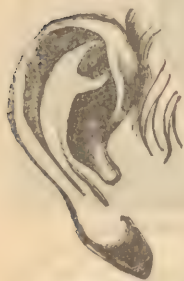
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I have cured 100,000 cases of every kind.
A few of such cases can work.

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Don't you forget it.



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Know Thyself and Destiny,

A charming MATINEE,
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Palmer's, A New and True System.

Young men and Men's, Beards, and Love's.

Come get your heart examined, for we
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Have your past, present, and future
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Defeat of Chase, the Miscreant, and the Great American Inquisition.

AGENTS WANTED (male and female) to sell the new revised, enlarged edition of the work, which contains a full account of the trial, expert evidence, argument of counsel, Judge's charge, oath, and verdict of the intelligent Grand Jury, the author's self-vindication, and exposure of Societies for the Suppression of Vice, by Hon. Elizur Wright, and a former Vice-President of the Young Men's Christian Association.

**BRIEF EXTRACTS FROM EVIDENCE GIVEN ON THE TRIAL BEFORE JUDGE
PARMENTER, JUNE 21 and 22, 1883.**

HON. ELIZUR WRIGHT testified there was nothing legally obscene in it; nothing that could tend to the corruption of the morals of youth. The defendant had a perfect constitutional right to publish and sell it; there were many passages in the Bible more objectionable than anything in this book.

DR. H. I. BOWDITCH testified that he had examined this book and found nothing in it that would tend to the demoralization of youth. It was a work imparting information that all young people should know. Every child should be taught what is known on these matters, and Dr. Bowditch was surprised and regarded it as tyranny that a man should be arrested for such a publication.

DR. O. S. SANDERS testified Dr. Franklin had made a meritorious effort in this book to reveal the science of man, the most important of all the sciences.

DR. GEORGE DUTTON testified that he had known Dr. Franklin eighteen years; his character was very good; the book treated upon matters that should be universally known. Instead of corrupting the morals of youth, its tendency was to enlighten and elevate its readers. The plates were all right.

I wish to distinctly affirm that I think it would be a blessing to the human race if a copy was placed in the hands of every man, woman and child. It is a most excellent production. — Attorney E. B. G. HAZZAN, M. D.

REV. R. A. JACKSON, M. D., testified that he had known Dr. Franklin for eighteen years; his character was excellent, and his abilities first-class; he had written the best book he had ever seen on mental science; he has read and critically compared every word of this book with other standard works, and this was superior to others.

DR. O'CONNELL testified he considered it a highly meritorious work, and that the author should have a gold medal for writing it. It is just what all young people should read in order to save themselves from ruin. The plates were essential.

REV. DR. STARNES testified that he was well acquainted with Dr. Franklin, knew him to be a very pure-minded man. He had carefully read the book; there was nothing obscene about it; it contained only information that all should know. It was a pure and excellent work.

MRS. C. GREENLEAF testified: She thought it an excellent work, very appropriate for young people, very chastely worded, and nicely illustrated.

DR. KINGSBURY testified it was an able and excellent book; every one should read.

DR. H. B. STORER testified it was an able, pure, chastely written work. He would not hesitate to have his children read it, or give it to young people. It should be extensively circulated. The plates were proper and indispensable.

DR. DAVID THAYER testified that he had carefully examined all the passages objected to and found nothing objectionable in them. He thought the subjects discussed in the book were of great importance; all should read it.

DR. F. J. GARRET testified it was a pure and excellent work; all young people should read it. The plates were appropriate and necessary.

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AND
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SIGNS OF CHARACTER, and how to
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THESE ORACLES OF TRUTH AND LOVE, ARE DEDICATED TO THE
FRIENDS OF TRUTH AND HUMANITY.

The Truth only can make us free, useful and happy.

Love! what a volume in a word, an ocean in a tear,
A seventh heaven in a glance, a whirlwind in a sigh,
The lightning in a touch, a millennium in a moment,
What concentrated joy or woe in blest or blighted love
For it is that native poetry springing up indigenous to mind,
The heart's own country music thrilling all its chords,
The story with out an end that angels throng to hear,
The word, the king of words, carved on Jehovah's heart
"If the love of the heart is blighted, it buddeth not again,
But moans in eolian strains o'er the desert of the soul."

Entered according to Act of Congress, in the year 1866,

By E. Z. WICKES.

In the Clerk's Office of the District Court of the United States for the
Southern District of New York.

Beware of doctors! who stealthily tread
Like demon spectres, round the sick one's bed
With dangerous drugs deceptive quiet keep
And cure their patients with eternal sleep.
They boast their medicated drops and pill
Which always cure they say and never kill.
Though fashion laud and purchased printers praise
And penny poets write eulogic lays,
Though bribed commendors lend a spurious fame
With cures fictitious as their worthless name,
Still let the invalid with prudent care
Study his wants, know what these nostrums are.
The inventor's skill, success and science see
And what the effect upon himself may be.



VIEW OF THE BRAIN AND NERVOUS SYSTEM.

PREFATORY REMARKS.

THE GOSPEL OF TRUTH AND RIGHTEOUSNESS.

"In the beginning was the *word* and the *word* was God, who is the life and light of man." John I., 4, 5.

God created the heavens and earth, and man in his own image and likeness with his almighty will and word.

MAN is therefore our *theme* and the burden of our thoughts.

The science of Man is evidently the light that enlighteneth every one that cometh into the world. It is the most important, useful and intensely interesting subject that can possibly engage our attention.

As the agitation of thought is the beginning of wisdom and the science of mind the key to all truth, we believe it our duty to discuss, write and labor, to inform the public mind on those essential points, touching the laws of life and health that so deeply concern our peace, happiness and prosperity in the life that now is and that which is to come.

We shall endeavor to discuss this subject in a novel, original, simple and practical way. We have spared no pains nor expense in preparing original, striking and accurate engravings to illustrate the work.

We believe this the best, simplest, most suggestive, practical and natural way to convey forcibly to the mind, the greatest amount of truth in our limited space.

We therefore call the reader's attention to the engravings throughout the work, which speak for themselves, without a minute and elaborate description of each. We shall not therefore burden the work with dry details. These characteristic expressions from our work on elocution, we have seen fit to insert as they are most expressive

of certain phases of human nature and character.

They speak the universal language, in expressions of the human form and face divine.

Language is triune; symbolical, vocal and written; expressive of truthful ideas, vehicles of thought, rich, living suggestive action; speaks like the Creator louder than words in types, symbols and deeds that tell.

Nature's symbolical bible of truth with her life-like pictures is ever open to all; printed by the great Architect of the universe without errors, interpolations or pious frauds.

In nature's truthful language there is no variableness nor shadow of turning; her works are all pictorial. We shall endeavor to bring her living pictures vividly before the mind of our readers in all our works. This is God's method of introducing His children. The essence of truth is thus concentrated to a focus, so the mind grasps a vast amount at a glance.

The science of mind is the soul of all science. The laws of life and health are of the very first importance.

No rational mind can doubt that God controls all things by fixed, unchangeable laws, which are His will and word, instituted by the Creator for the preservation of the beauties and harmonies of nature, by which the winds blow and the tides of ocean measure with inimitable exactness ever flowing time, by which countless planets revolve in their orbits and millions of suns vivify the living universe and rule the subtle combinations of chemistry; measure the amazing velocity of light and electricity and regulate the productions of the vegetable and animal kingdoms.

They are all radiant with eternal beauty and their contemplation fills us with awe and admiration, as we behold reflected in their sublimity and grandeur the infinite wisdom and goodness of God.

By means of knowledge we can control the powers of

gravitation, repulsion, magnetism, air, water, light, lightning and render them ministering angels to our profit and pleasure.

The Creator is no respecter of persons. The rain and sunshine fall alike on the just and the unjust. He punishes the ignorant and wise the same for violating the laws of life.

Primarily our parents, secondarily ourselves are responsible for our sickness, disease and suffering.

Happiness should be the first object of life. Reader seek to make thyself and others happy; dwell in the sunlight of love, truth and goodness; have faith in the ultimate triumph of truth and right.

All the Creator requires of us is to culture and perfect ourselves and others. We shall embody as many suggestive, practical hints as possible in this work, touching the laws of life, health and happiness and discuss the constitution, nature and organic structure of man; his anatomy, physiology and hygiene, phrenology, physiognomy and psychology in miniature.

We cannot go into elaborate details as time and space forbid. Those having but little time for reading and study will be pleased and interested in this work; with the analysis and synthesis of the fearful and wonderful mechanism of man as they see it reflected from every page, in the truthful, accurate and life-like engravings that speak volumes. None should fail to study them carefully; they can never become obsolete, but are immortal as the works of Deity.

LAWS OF LIFE AND HEALTH.

Since life is the necessary medium of every other blessing, a depreciation of its value can only arise from malevolence or ignorance. Hence the progress of a true christian civilization will enhance the value of human life. "If ignorance is bliss 'tis folly to be wise." But "Wisdom is justified of her children;" and Solomon has left a worthy tribute to her worth in the following language, viz: "In her right hand is length of days." The worthy and benevolent Cornaro who lived for a hundred years, remarks, "As each can boast of happiness of his own, I shall not cease to cry to them, "Live - live long."—Let many gather wisdom and hope from the example of his life. He is said to have been born with a feeble constitution, and at the age of thirty-five was told by his doctors that he could not live more than two years. Admonished by the warning, he abandoned his pernicious habits; dissipation gave way to regularity, sobriety succeeded intemperance. For half a century he confined himself to twelve ounces of solid food per day, and during the time was not ill. He placed *sobriety of diet* above all other precautions, but did not *neglect* others. He avoided extremes of heat and cold, *violent* exercise, bad air and late hours.

That "prevention is better than cure," is a true and popular saying; but both patients and physicians have been content to leave the matter in its proverbial form and virtually limit the duty of physicians to the *cure* of disease, ignoring the noblest sphere for the exercise of his skill and wisdom.

We are hedged in and governed by laws which are *really* what the Median and Persian only pretended to be,—*unalterable*. To obtain a familiar acquaintance with these laws in detail, demands an expenditure of time and means which few enjoy; but each individual *can be taught* to manage his digestive organs and lungs, with almost the same facility that a person learns to control the gate of a mill that sets in motion vast and complicated machinery.

Obedience to the few simple rules which science has deduced from experience will ordinarily secure a good degree of health and long life; while disobedience, with dependence on drugs and medicines, often dealt out in absolute ignorance of their entire effect, can only tend to degradation and suffering; and to prescribe medicine for the cure of a disease which is the result of an unnatural habit unrelinquished, is quackery most inexcusable. In all such cases true science instead of prescribing, *proscribes*, spirituous liquors, tobacco, coffee, tea, the disturbing causes. The skill of the whole medical world may be taxed and no permanent relief afforded while the cause of the malady is allowed to continue; but remove the cause and in nine cases out of ten nature alone will restore so far as restoration is possible. The idea that medicine must be given for every ill should be abandoned. All medicinal agents are unnatural to the laws of healthy life, and unless really needed do harm. The physician is but the handmaid of Nature and in all cases his legitimate sphere is to discover her indications and supply her wants; sometimes rest, sometimes abstinence, sometimes food of a specific quality and kind, and *sometimes* medicines. The highest respect is due the medical profession as a *science and an art*, and the benefit and relief it often affords should not be undervalued. But its abuses, which are many, will not be spared or concealed by men worthy of the profession.

To overlook or neglect the cause of disease; to give medicine when it is not needed, and to give medicines which entail injury upon the patient, by poisoning the system or creating erroneous habits, are abuses in the profession which call for reform. As no equivalent for life and health can be given, no excuse can be rendered for these abuses. A single instance must suffice to show irrational treatment, which is all too common. We will take a case of plethora; which is an inordinate fulness of the blood-vessels, and characterized by redness of the surface, swelling of the veins, and occasionally bleeding from the nose; it is usually attended with heaviness, lassitude, dizziness, &c. It may be reduced by vigorous exercise and perspiration; by diminishing the quantity or quality of food; by taking medicines which produce unnatural secretions and discharges, and by blood-letting. Now the first and second means are both natural and harmless and no less surely accomplish the desired

object than the third and fourth; indeed the latter do not accomplish it at all, but give only temporary relief and often leave the person worse than at first. But the latter are more frequently employed, for the simple reason that patients more willingly pay for medicine than advice; for we must either adopt this conclusion, as the more probable in most cases, or take the other horn of the dilemma and attribute it to the ignorance of physicians.

Well-bred physicians *rarely take much medicine themselves* or give to their families, and as they grow old in practice give less to their patients, and depend more on regimen and good nursing.

These facts are not without significance; and let it be remembered by all, that of all the cures that can ever be found, there is none that can be so valuable as prevention. Notwithstanding the fall, *the laws of physical life are perfect and if obeyed, they will defend us to the last.*

The following rules are believed to embody wisdom and truth, and are corroborated by the teachings of experience.

1st. *Be hopeful, cheerful and charitable.*

A just God presides over all, and provides for his creatures joy or sorrow, success or defeat as is necessary to teach them wisdom.

2d. *Avoid all excesses.* To obey this law of nature and philosophy will require great wisdom and self-control, which is rarely or never found; but *every act of obedience brings a lasting reward.*

The disobedience of this law is most common from indulgence of the appetites and passion.

It has been said of the teeth that every one lost drives another nail in our coffin, but it is equally true that many dig their graves with their teeth.

Dyspepsia is the torment, greater or less, of half the people of every civilized nation. The chief source of which difficulty is excess in quantity of food; which, again, is caused principally by too great variety of dishes at a meal.

A person in ordinary good health will rarely eat too much at a single meal made of two or three articles of food. To taste of but a single dish at a meal is the safest and surest rule.

Variety at different meals is proper and even desirable;

for no single article of food contains all the elements in due proportion for nourishing the different organs and tissues of the system any great length of time. The sleepless instinct of appetite which tires of any single article long used as food, is the call of nature and should be heeded.

The above caution, as to variety, is perhaps sufficient for a healthy stomach, but under certain conditions of the stomach and system *all* food is excessive; abstinence alone will suffice. Such a condition is found immediately after great bodily exertion, when the demands of the weary stomach are imperative for rest. Here, also, as in diseased states of the stomach, the instinct of appetite should be consulted and moderately indulged, when nature calls for food; but otherwise abstinence alone is safe.

A good relish for plain food should always be preserved by *moderate* indulgence at the table, and *nothing taken between meals or late in the evening.*

Excess of drink is perhaps no less common than excess of food. All drink with food which is not very dry is doubtless an excess. Drinks dilute the gastric juice and thus weaken the power of digestion. If any drink is taken at meals it is better at the close, lest it be used to moisten the food which is the proper office of the saliva of the mouth, or to wash down food not properly masticated.

Excess of heat, and long exposure to cold even of not very low temperature, will seriously undermine the health.

Excess of animal or natural heat is often produced by too severe and protracted exercise in warm weather, and is designated sunstroke. It quickly impairs the tone of the vital economy; hence, hot stoves and heated rooms *are to be shunned* much as is consistent, and vital warmth preserved by *judicious clothing and exercise.*

Of the passions we cannot speak at length. Envy, malice, hatred, are always in excess. No wise man will harbor them in his thoughts. Grief insidiously corrodes like a canker, and slowly but surely kills. Hence to indulge it is **a crime.**

Let the sufferer travel and discover the beauties and harmonies of nature, seek the company of friends, study, read, or write upon interesting subjects, or *rigidly follow some business.*

Pure, disinterested, universal love is much to be desired. It promotes the circulation of the vital currents, strengthens and animates the entire being.

3d. Bathe the whole system once or twice a week regularly.

This is essential to health and cleanliness, and may be done with a pint of water and a coarse towel and sponge. Warm water and soap are best for *cleansing* and may sometimes be necessary; but soap should not be allowed to dry upon the skin. When used it should immediately be removed by a second bath of pure water.

Cold water is best *when it can be borne without chills*, but otherwise tepid or warm water must be used.

NEVER FAIL to *excite a glow or sensation of warmth after bathing, by gentle and* BRISK RUBBING.

This will sometimes be best secured by bathing a part only at a time, commencing with the head, successively bathing and rubbing the head, chest, stomach, back and limbs, and leaving off at the feet, which is the natural order and least disturbs the circulation. In cases of very susceptible persons this order of bathing is essential.

Never bathe when hungry or fatigued or immediately after eating. A little salt or saleratus added to the water will often be beneficial. *Remember to bathe without chills or not at all.*

4th. Keep the hands and feet warm by exercise, rubbing, or the warm foot bath. An equal balance of the circulation is essential to health.

If the feet are wet, or any part of the clothing, change the clothing for dry soon as possible after vigorous exertion ceases and do not allow wet clothes to dry upon the body. They absorb too much animal heat and are otherwise injurious.

Do not remove damp clothing from the body, which is already warmed by the natural heat of the system, and replace it with garments that are either damp or cold; nor allow cold air to chill the body while making the exchange.

Hang the garments by the fire a few minutes before putting them on, and make the exchange if possible in a warm room.

If the head aches, wet it with cold water, put the feet in warm water for twenty minutes and then apply mustard

draughts to the soles, which with abstinence from food will generally suffice to restore the balance of circulation and relieve the head.

If these means are not sufficient and the bowels are constipated or irregular, swallow not a particle of medicine, but by the advice of the best physician that can be found, one who has been well educated in his profession, and has sufficient regard for life and health to discard bleeding and the internal use of poisonous minerals.

5th. Discard the constant use of the following articles, viz: ardent spirits and malt liquors, tobacco in every form, tea, coffee, swine's flesh and lard, opium, pepper, ginger, mustard, spices, unripe fruit, cucumbers, pickles, much pastry or cake, confectionery, rich gravies, and all highly seasoned dishes.

That some persons have constantly disobeyed this law and yet lived in tolerable health and died at an advanced age, does not, in the least, prove that these articles are not injurious to the human system, and should be very rarely used.

Some stomachs have, it is said, digested steel, but this does not prove that it is suitable for food. Especially should the young be reared in strict accordance with this law.

Parents can bequeath no richer inheritance to their children than a sound and vigorous constitution and well disciplined mind.

Enough has been said and written by wise and benevolent men against the use of intoxicating drinks and tobacco, to require no further mention here.

Coffee, as many know from experience, will soon debilitate the most healthy digestive organs if continually used, and with its companion tea should be reserved for remedies in certain exhausted conditions of the vital economy.

Pork and lard we expect will still be used by many to engender scrofula, humors and cancer.

A little cream and butter will form a substitute for lard in families who really wish to carry pure and healthy bodies.

If any one desire to know the effect of mustard upon the stomach, let him apply a plaster of the same to the outside for half an hour. If continued it will raise a

blister upon the skin. Most of the other articles mentioned are scarcely less injurious.

6th. *Carefully note what articles of diet, among those not entirely excluded, best agree with the system and act accordingly.*

So various are the circumstances and modes of life under which the system must be nourished that no special diet can be prescribed which shall best meet the wants of all.

A laboring man requires more concentrated and nutritious food than one whose employment demands less bodily exertion.

Such diet is supplied by fine flour, meat, beans, onions, potatoes, sugar, preserves, &c. But the sedentary man will choose the Graham, Indian, rye, or oatmeal, stewed fruit, milk and vegetables with a little cream and sugar.

In all cases *moderation and thorough mastication of the food in the mouth* is a prerequisite to health and enjoyment.

Lean meat—especially beefsteak—furnishes ready nutriment for muscle, and fatty meat for the production of animal heat, but the latter *contaminates and corrupts the fluids of the body* unless in very cold climates.

Let any one troubled with humors or sores use an exclusive vegetable diet. Remember this, use it, publish it and save your friends from the hands of merciless and rapacious quacks whose “wonderful cures” are not to be desired.

Sores are to the system what the safety valve is to the steam engine, or the craters of volcanoes to the earth.

They are the outlet to disease, the mouth or window out of which nature throws the poison; and if injudiciously closed while the disease remains in the system, what they would have discharged, will be thrown upon more vital organs, causing consumption or congestions, as certainly as the boiler will be shivered if all escape of steam is prevented while the fire is continued. Quench the internal fires and the volcano becomes extinct.

7th. Avoid a stream of air, or sensation of chill, which can cause a sudden check of sensible perspiration, as you would a poisoned arrow.

While free perspiration continues there is no danger, except from excess of heat; but the moment exertion ceases, provide extra garments or continue moderate exer-

cise and allow the temperature of the system to fall gradually.

A neglect of this law is the every day cause of fevers, rheumatism, colds and consumption.

When the vital powers are exhausted by protracted exertion or fasting there is *increased* danger. At such times like the mercury in the barometer before a fearful storm, the index of life if exposed to chills, falls with appalling rapidity.

When flannels are worn they should be left off at night and dried.

8th. *Preserve the Teeth.* To obey this law will require an expenditure of time amounting to about two days in a year or four minutes per day.

The wages offered for this service, are in ordinary cases, the use of a good sound set of natural teeth instead of artificial, with exemption from toothache and dentists' bills, aside from the effect of the general health which is by no means inconsiderable.

If the remuneration is sufficient and you wish to engage, provide a soft brush and toothpick, made of quill or horn, which are all the implements that will ever be needed, provided you enter the service with a capital stock of sound teeth and a good constitution.

Avoid quack doctors, those who give quicksilver, and reckless dentists, who may loosen your teeth with calomel or corrode them with acids.

Do not expose the teeth to hot liquids or hot air from a pipe. Hot drinks not only injure the teeth but the coating of the stomach. On the other hand avoid ice-water, very cold food, and exposure to cold air.

The latter can be avoided by breathing through the nose and observing silence when exposed to keen cold air. To breathe cold air through the nose not only protects the teeth but the lungs and hence is doubly useful. Nature is a true economist.

Do not bite hard substances or in any way wrench the teeth in their sockets. Vinegar, very sour apples, confectionery, and all acids are injurious to the teeth; also all substances which tend to disorder digestion and injure the general health, especially in childhood and youth. So

much for precautionary measures; besides which it is necessary to *keep the teeth clean*.

With the pick remove all particles of food that stick among the teeth and use the brush with tepid water. If cold water must be used hold it in the mouth a moment to remove the chill. This with strict propriety should be done at the close of every meal.

A little shaving soap or Castile soap applied with the brush once or twice per week is useful, and a little salt added to the water occasionally is recommended.

“What pity, blooming girl, that lips so ready for a lover
Should not beneath their ruby casket cover one tooth of pearl!
But, like a rose beside the church-yard stone,
Be doomed to blush o’er many a mouldering bone!”

9th. Pay your debts and keep your word. The relation of this rule to health may, at first, seem paradoxical.

The great power of the mind upon the body has long been noticed by men of medical skill.

A very worthy and honorable physician once remarked to the author: “Conceit can cure, and conceit can kill.”

How else explain the magical effect of bread pills and pure spring water when the mind is concentrated by direction of the attendant?

Matter is subservient to spirit by the fulfillment of certain conditions. Spirit is the substance, matter the form, which the spirit assumes; the form changes, the substance remains the same.

But the practical application of the effect of mind upon matter is to make conditions favorable for the highest exercise of its powers; hence the rule given above.

Debts oppress the spirit, and are to be considered an evil not to be allowed in the absence of greater ills.

Again a broken promise destroys confidence, which, par excellence, is the young man’s capital; therefore loss of confidence may involve in debt, debts oppress, and oppression engenders disease of protean forms.

To obey the above rule will require the earnest pursuit of some useful trade or employment.

All, even the so called rich have debts to pay, although not always acknowledged. Humanity has claims upon all.

A distinguished London banker has nobly acknowledged

the claim by founding several Institutes for the diffusion of useful information among the people. In one of the schools largely aided by his munificence you may read upon the wall.

"EDUCATION — A DEBT WHICH THE PRESENT OWES TO THE FUTURE." A wise man will not repudiate it. Indolence and over-taxation should be equally avoided. Every portion of the system, physical and mental demand daily exercise and rest. Motion is the exercise of the physical, thought of the mental.

Cessation of motion allows the body to be invigorated; cessation of thought, as in sleep, re-invigorates the brain.

When the body cannot rest as in convulsive diseases it dies, and sleeplessness protracted is the first step to madness.

Too little rest and sleep are false economies of time and productive of disease.

RULE FOR SLEEP. — Retire to bed at a uniform, early hour; rise as soon as nature wakes you up.

Day-sleep may be allowed only when the usual hours have been necessarily encroached upon. Nature cannot be defrauded.

Bedclothes should be light upon the chest. A small weight there will oppress the lungs. Mattresses are preferable to feathers, especially in summer.

Feathers in warm weather injure the spine. Children impart vitality to the aged and will suffer if allowed to sleep with them. Let the child have a separate bed.

Sleeping rooms should be airy and well ventilated and the bed well aired daily.

The following beautiful and truthful language is from Hassar Imma, an Arabian. "Start from thy couch betimes; the moments of the morning are sacred and salubrious; then the genii of health descend and communicate with those who visit the herbage of the field white rich with the dews of heaven.

How pure and sweet the smell of the air in this unpolluted state before it is contaminated by coporeal effluvia!

The fragrance of the groves will regale your senses, and the melody of birds allure your hearts to gratitude and praise.

"Forget not to mingle moderation and abstinence even with the holiest rites of wedlock.

A proper and habitual restraint in conjugal pleasure is like incense to the flame of the altar. So far from quenching, it cherishes and improves the heavenly fire.

Healthy, happy, vigorous and beautiful are the offspring of chaste and rational love."

BREAD-MAKING.—Bread is the staff of life; it strengthens and warms us. To be able to make good wholesome bread is really a desideratum, an accomplishment, which all sensible young ladies will seek to acquire, and which every sensible man will truly value.

The most nutritious and wholesome bread is made of coarse wheat meal mixed with water and well baked in an oven; but art has interfered to pamper the appetite and make a curse of what is by nature a blessing.

Various mixtures of yeast, cream of tartar, saleratus, soda, &c., are used by art to make bread "light," all of which act in the same manner i.e. by producing in the dough an invisible substance called carbonic acid gas.

In the use of cream of tartar and soda in making bread, a certain definite quantity of each will mix and form carbonic acid gas upon the application of heat, and if there be a surplus, that surplus remains in the bread as cream of tartar or soda; hence, one item of skilfulness in making healthy bread is to put in the exact amount of the articles named for in proportion as either is in excess, there is laid the foundation of disease and death.

But few servants or breadmakers will be exact about these points, hence in strict propriety these articles ought not to be used.

If there is too much soda or saleratus the bread will be yellow, the natural acid of the gastric juice of the stomach will be neutralized, digestion will not be properly performed, and the body will be harmed.

Yeast answers the same purpose as cream of tartar and soda.

As soon as the dough in which it has been mixed is placed in a heat of from seventy to ninety degrees, Fahrenheit, it begins to rise, that is, it begins to be puffed up by the globules of carbonic acid which are let loose; we

The application of the principles and rules of life and living as herein prescribed, will hold scrofula in abeyance. Some mild remedies may assist while making a change of habits, but must not be relied upon for a cure. Mineral poisons will in all cases only aggravate the malady.

COSTIVENESS.—Constipated bowels are a frequent source of disease.

The causes of costiveness are various; and to attempt to point them out in detail would be perhaps a fruitless toil; but it not unfrequently arises from want of attention to the natural promptings of the bowels.

No one should ever hold his bowels in check if it be possible to avoid it. Such a practice may lead to untold suffering.

This derangement of the bowels is sometimes caused by mechanical pressure. In this, as in all other cases of difficulty, nature demands a removal of the cause. The use of physic in such a case would be as unphilosophical as taking an emetic to get rid of tight boots.

Every weight should be removed from the bowels, the dresses suspended from the shoulders, as they ought always to be worn, and the bowels repeatedly pressed upward, till they gain their native strength.

A supporter may sometimes for a short time be useful, but every proper means should be used meanwhile to invigorate the whole system.

While saying that the weight of the clothes and garments should always be suspended from the shoulders by the use of straps and suspenders, I should add that the use of garters should be discontinued—abandoned. They impede circulation in the limbs.

An elastic may extend from the stocking or hose to the waist of a garment suspended from the shoulders.

The best way to remove the habit of costiveness is by a course of discipline. The use of physic should be the last resort and is generally a desperate one.

A purely vegetable diet—that is, abstinence from animal food, is best adapted to overcome this habit. Graham bread, tomatoes, baked apples, West India molasses, fruits and greens, when the stomach can bear them, have a tendency to relieve costiveness.



PART OF A MANIKIN.



THE BRAIN AND SPINE.

Teas are put in the roasting pan shortly after being picked and the whole drying process finished rapidly.

The natural color of the black tea leaf is lost by allowing the leaves to lie together in heaps for several hours after being gathered.

In the preparation of the green tea the color is not merely preserved, but the leaves are painted and dyed to make the tea look uniform and pretty, since teas so painted always bring a better price in the market.

For this purpose a powder of gypsum and Prussian blue (ferrocyanuret of iron) is used in the proportion of about one-half pound of coloring matter to one hundred pounds of tea.

The Chinese never drink dyed teas themselves, but sell it to those who prefer a mixture of gypsum and Prussian blue.

NURSING, OR CARE FOR THE SICK.—Patients who have the *best medical advice* often die for *want of proper nursing*.

It is hoped that the example and "notes" of Florence Nightingale will induce more of the gentler sex to qualify themselves for this useful position.

Some of the most important things which will receive the constant attention of every good nurse, are, air, food or nourishment, medicines left by the physicians, warmth of the patient, bed clothes, cleanliness and light.

Pure air is most important of all remedial measures. Never be afraid of open windows when the patient is in bed.

With proper bed clothes and hot bottles if necessary, you can always keep a patient warm in bed, and well ventilate him at the same time.

The time when patients take cold is when they first get up after the exhaustion of dressing and the relaxation of the skin from lying in bed.

The same temperature which refreshes the patient in bed may destroy him just risen. At such a time a temperature must be secured which will prevent chills. Patients often starve from indiscretion, neglect or ignorance in regard to nourishment.

Not only must proper food be given, but at the right

times and quantities. Cream seldom disagrees and is easier of digestion than milk.

Florence Nightingale says of cream, "In many long chronic diseases it is quite irreplaceable by any other article whatever."

Tomatoes in small quantities are generally harmless when anything at all can be taken. Eggs and cheese frequently disagree, but when craved by the patient should be given in small quantities.

Milk is a valuable article for the sick, but the least change or sourness makes it objectionable.

Buttermilk is less objectionable than milk after it is changed. Indian gruel is generally safe.

But the main question is what the patient's stomach can assimilate or derive nourishment from, and generally the patient's stomach but not the patient himself is the best judge.

To make gruel, boil a pint of water, add a little salt, and stir in a tablespoonful of Indian, oat or rye meal, previously mixed in a gill of cold water; *boil forty minutes.*

To make beef tea—cut thin slices of fresh lean beef, put it into a large-mouthed bottle or jar, add a little salt and water, place the vessel in a kettle of boiling water for one hour and then strain. No particles of fat should be used. This has been retained on the stomach when nothing else could be.

A careful nurse will keep a constant watch over her sick, to guard against the effects of the loss of vital heat.

In certain forms of disease, there is a constant tendency to the decline and ultimate extinction of the vital powers by the call made upon them to sustain the heat of the body.

Cases where this occurs should be watched with the greatest care, and the feet and legs examined by the warm hand every few minutes, and whenever a tendency to chilling is discovered, hot bottles, hot bricks and warm flannels with some warm drink should be made use of until the temperature is restored.

The fire should be replenished if necessary. Patients are frequently lost in the latter stages of disease from want of attention to such simple precautions.

The nurse may be trusting to the patient's diet, or to his medicine, or to the occasional dose of stimulant which she is directed to give him, while the patient is all the while sinking from want of a little external warmth.

Such cases happen at all times, even during the height of summer. This fatal chill is most apt to occur towards morning at the period of the lowest temperature of the twenty-four hours and at the time when the effect of the preceding day's diet is exhausted.

Let no one depend upon fumigations for purifying the air of a sick room. The offensive thing itself must be removed.

Damp towels and cloths should not be left to dry in the room but carried out. If dried in the room the moisture remains in the air. The best way to remove dust is to wipe with a damp cloth. Dusting as usually done means nothing but flapping the dust from one part of a room to another with door and windows closed.

'Tis better to leave the dust alone unless it is taken away from the room.

Light for the sick is a need rarely appreciated. They want not only light but sunlight. The sun is not only a painter but a sculptor. You admit that he does the photograph. He has quite as real and tangible effects upon the human body.

Let the patient be able to see from his window without rising or turning in bed, sky and sunlight at least, and landscape if possible.

A pleasant view, a variety as to flowers and especially light, cheers and enlivens.

CAUSES AND CURE OF AGUE.

This disease is common in malarious districts; caused by the effluvia from decaying organic matter. Persons of good health and pure blood do not often suffer from its attacks; but those persons whose digestive organs are overtaxed, and circulation clogged are very apt to suffer, if exposed to malaria.

To PREVENT AGUE. — Keep out of malarious districts, — generally low, marshy ground, — or live so temperately and wisely that the malaria will not be absorbed. Pure blood and a vigorous circulation are the best preventives against this, and almost every other form of disease. High lands should be chosen for dwellings when possible, or precaution be taken to sleep in rooms considerably elevated above the surface of the ground. It is well to avoid exposure.

To CURE AGUE. — If long afflicted leave the malarious districts. Commence treatment with an active cathartic. For this purpose use fluid extract of Senna and Epsom Salts. Take a tablespoonful of fluid extract of Senna at night, and an ounce or more of Epsom Salts early the next morning. Dissolve the salts in water. Very delicate patients may omit the cathartic medicine. Quinine is in high repute, but it seldom cures. The cure must depend chiefly upon means used to invigorate the circulation, purify the blood, and regulate digestion. Eat sparingly of wholesome food; discarding rich gravies, pastry, very sweet or greasy food, with all spices and condiments. A good Thompsonian emetic will sometimes be preferable to the cathartic course. An ounce each of tincture of Lobelia, and wine of Ipecac, makes a good emetic. Induce a good perspiration, and then give a tea spoonful of the emetic every fifteen minutes, drinking between the doses a goblet of warm water.

After the operation of the above-mentioned medicines, one of either of the following remedies may be taken, which are in high repute.

1st. Take quinine, 10 grains; capsicum, or African cayenne, 4 grains; mix and divide into three powders. Take them all during four hours preceding the usual time for a chill, at intervals of one hour.

2d. Take a teaspoonful of fine salt in a wineglassful of pure brandy on the first sensation of chill.

CAUSES AND CURE OF CORNS.

These troublesome companions are caused by the pressure of a tight foot or shoe that prevents the dead scarf skin from falling off like the outer bark of a tree.

TO PREVENT CORNS.—Wear well-fitting, but never tight boots; and wash the feet every night before retiring. With such treatment of the feet a corn or bunion is simply impossible.

TO CURE CORNS AND BUNIONS.—Carefully remove with a sharp knife or instrument all the hard or horny part without injuring the true skin. The corn will be found in the form of a cone with the apex downwards, and frequently there will be found a little sac of glairy matter at the bottom. After the corn is removed apply a little bland oil, sweet oil, or oil of sweet almonds. Wash, wipe, and rub the feet thoroughly every night, and the corn will not re-appear.

CAUSES, PREVENTION AND CURE OF CATARRH.

This is a disease of the mucous surfaces which line all those passages of the body that communicate with the external air. We may have catarrh of the throat and nasal passages, catarrh of the bronchial tubes and air cells of the lungs, catarrh of the stomach, or bowels, and catarrh of the bladder. In any case the disease is constitutional and requires constitutional treatment. It is characterized by an increased amount of secretion from the mucous surfaces, which in bad cases is offensive to sight and smell.

To prevent catarrh we must avoid the causes that produce it. These are much the same as the causes of consumption, viz.; bad air, bad food, and bad habits. Whatever drains the system of vitality will predispose to the disease. "Catching cold" always aggravates catarrh. The mucous surfaces sympathize with the skin, and when the pores of the skin are obstructed, the perspirable matter is thrown in upon the mucous surface to be eliminated. Persons who have pure blood and a vigorous circulation never catch cold. Persons who live and sleep in the open air are scarcely ever troubled with colds or catarrh. Pure air is a great prophylactic. Solitary and social vices exhaust the system of vitality and predispose to disease. Irritating and unwholesome food also aggravates the disease if it does not cause it. We have now indicated the means of prevention.

Breathe pure air, eat simple and wholesome food, and avoid any excessive drain of vitality.

To breathe pure air we must live in the open fields, or find some efficient mode of ventilation. Salt tends to obstruct the circulation and should not be taken largely into the blood. Salted provisions of all kinds are more difficult of digestion. An excessive amount of sugar or fatty matter will predispose to catarrh.

TO CURE CATARRH.

First, *remove the causes* ; bad air, bad food, and bad habits. Live in the open air, or ventilate your dwellings. Eat only of plain, wholesome food, rejecting for the most part salt, and salted provisions, sugar, and sweetmeats, fat and greasy food. Eat freely of ripe fruit, but let it be for the most part baked or stewed. A vegetable diet will hasten the cure. Allow no excessive drain of vitality by sexual vices. An active life, or reasonable daily exercise will **greatly** assist to regain health.

Do this and nature will of herself heal your malady ; but if the stomach and bowels are loaded with phlegm or mucous, as they sometimes are, then a good old-fashioned sweat and Thompsonian emetic may be useful, at the commencement of the treatment. Tincture of Lobelia, and wine of Ipecac, equal parts, and mixed, are safest and best for an emetic. Dose : a tablespoonful once in 15 minutes, after getting the patient to perspiring. Two ounces will generally suffice for an emetic for adults. Give a much smaller dose to a child, — a teaspoonful for a child two years old. Drinking warm water freely after taking two or three doses of the emetic will aid the process. After sweating, rub every part of the body dry, and use friction with the dry hand till the skin is red, if possible. Do not allow mineral emetics, or ever employ a physician who believes in administering sulphate of zinc, tartar emetic, calomel, or mercury. They are all dangerous. If the discharge from the nose and throat is offensive or too abundant, snuff through the nostrils and throat several times a day, sea water, or soft water in which a little salt has been dissolved. Powdered Poke Root makes an excellent snuff to clear the head, or if this is not conveniently obtained, Raeder's German Snuff will answer the same purpose. In making the Poke Root (Hellebore) Snuff, rub up the powder with a few drops of spirits of camphor. These snuffs are the best known, but the main reliance must be placed upon removing the causes of the disease. The fine salt and water will generally suffice for a wash or a gargle. Irritating substances and violent blowing of the nose may cause polypus of the nose. If the nose is sore, apply a little bland oil or sweet cream, and let it alone, but attend to the general wants of the body, and you will be gratified with the result.

DESCRIPTION OF FEVERS.

A fever is nature's resort under difficulties for eliminating or removing waste matter and other noxious substances from the system. It is characterized by a sense of heat, often alternating

with chills, especially at its commencement; pain more or less of the back and limbs; accelerated pulse; languor; loss of appetite; and thirst. The increased heat is the natural concomitant, or indication, of the consumption of hydro-carbons in the system. These products cannot be formed by the direct union of hydrogen and carbon, but arise from the decomposition of organic substances, and hence are appropriately styled *waste matter*.

In a state of health this waste matter which is the constant result of all muscular or nervous action is readily eliminated by the lungs, skin, bowels, and kidneys, which are called the eliminating organs. If these organs are overtaxed by excessive and protracted muscular or nervous action, then the waste matter accumulates in the system and its consumption and removal by fever is nature's ready expedient. The fever cuts off the demand for food, which, if taken, would still further load the blood, and demands rest of brain and muscle, which she indicates by languor, in order that the hydro-carbons and other waste matter may not be further increased until the existing burden is removed and the eliminating organs have time for rest and repair. Chills indicate that the circulation of the nervous power is interrupted: and pain indicates obstructions in the circulation of the blood. The accelerated pulse indicates the degree of danger to the vital force; and thirst the requirement of fluids to wash away obstructions. Such is fever. Now it will take different forms according to the conditions that gave rise to it. If the lungs are the principal sufferers from being long deprived of a sufficient quantity of pure air, then pneumonia, or lung fever will be its form; if the nerves have become prostrated by excessive or protracted mental action, we get typhus, or brain fever; from derangement of the digestive organs, we have bilious fever; and when accompanying it the vital forces are low, typhoid; and finally, when the vital forces are so low as to allow of a partially putrescent condition of the waste matter in the blood, on which animalcules feed, then the fever is eruptive, as in measles, scarlatina, and small pox; and it will be more or less malignant, as in yellow fever, and cholera, according to the depression of the vital forces and the degree of putrescency of the blood.

TO PREVENT BILIOUS FEVER. — Never cloy the appetite. Pastry food, sugar and sweetmeats, fat and greasy food, are the chief causes of an accumulation of bile in the system; but salted provisions, and an excessive quantity of food of any kind may derange the biliary secretion. Plain and wholesome food,

taken in moderation, with plenty of vigorous exercise will prevent bilious fevers.

TO CURE BILIOUS FEVER. — Swallow the juice of one ripe lemon daily, and fast, or take only a little gruel or porridge until the appetite becomes natural.

Exercise proportioned to the strength will promote the cure. In cases where the digestive organs are badly clogged by long abuse, and the patient is ordinarily robust, or at least not greatly debilitated, a good cathartic course of medicine will greatly expedite the cure. For this purpose take one ounce of the simple tincture of Aloes at night, and an ounce of Epsom Salts, dissolved in water or cider, before breakfast in the morning, and repeat the same the second day. Smaller doses for children. Good nursing is essential.

HEMORRHOIDS, OR PILES.

This is a very troublesome affection, and affects the very lower portion of the bowels. The bowel sometimes falls, or protrudes, and becomes sore; sometimes the veins of the part become enormously distended, forming painful tumors, and sometimes they burst and bleed. It is caused by straining of mind or body, by constipation and dyspepsia, and by taking violent cathartic medicines.

TO PREVENT PILES. — Avoid all straining of mind or body, lifting very heavy weights, all violent cathartics, and all exhaustion of the vital forces.

TO CURE HEMORRHOIDS, OR PILES. — 1st, *Remove the causes, so far as you know them.* Nature heals all wounds so soon as conditions are made favorable. Keep the bowels free by means of the diet, or by the use of mild laxatives. Rye meal mush, or rye bread is excellent food for such conditions. A purely vegetable diet is probably best.

Do not allow the bowel to remain down; put it back at once with an application of some mild ointment. Flax seed oil is an excellent application. Tannin dissolved in glycerine is good if the glycerine be pure. Mutton tallow, or even sweet cream will answer. Endeavor to invigorate the vital forces by rest, if overtaxed; by hand baths, by a plain and regular diet, by being in the sunlight, and by a hopeful spirit.

If the piles are very painful, belladonna, or stramonium ointment, will give relief; but you must depend upon invigorating measures for the cure.

If a laxative is needed, cream of tartar, one ounce, and sulphur one-half ounce, mixed together will serve an excellent

purpose. Dose, one teaspoonful in sale molasses, once per day. The juice of green spearmint as an injection and wash is a good, safe, speedy remedy.

PREVENTION OF CONSUMPTION.

Consumption signifies a *wasting away*; and may be applied to the wasting away of the lungs, flesh, or blood. We use the term here in its usual signification to signify ulceration, or *wasting away of the lungs*. Now, to prevent Consumption, we must avoid the causes that induce it. These are bad air, bad food, bad habits. All these will be avoided, and Consumption prevented, by observing the following directions:—*Breathe abundantly of pure air by night and day; eat only of plain, wholesome food; and lead an active, cheerful, industrious but moderate life.* The lungs may waste away from inaction, from want of nutrition, and from poisonous matter in the blood; hence the above prescription will require some degree of intelligence for its proper application, but is infallible, and as plain as can be stated in human language. It will require attention to *ventilation, cleanliness, diet and exercise.* Horseback riding is incompatible with consumption, and is recommended as a preventive.

TO CURE CONSUMPTION. — Seek an atmosphere or climate where the air is dry, light and pure, where the temperature does not generally vary more than 60° Fahrenheit. Such an atmosphere may be found upon the Pacific coast, in Lower California, or Utah. Many cases of Incipient Consumption may be cured without any change of climate, by giving proper attention to breathing, diet and exercise. Breathe through the nostrils, nature's inhaling tubes, and keep the mouth closed, except for the purposes of speech or taking food. Stop coughing; unless you raise matter by coughing, and even then cough as little as possible. Coughing irritates the air passages very much. *Give the lungs free play*, by loosening clothing if necessary, and practice daily, moderately at first, and for a few minutes only, deep voluntary respiration, to purify the blood. Be as much as possible in the open air, without chilling the blood, avoid crowded and ill-ventilated apartments.

Secure an honest appetite by outdoor exercise and plain food. Take no confectionery or pastry food, and not much sugar or sweet food. Abandon all pernicious habits, and lead an active, cheerful and temperate life.

There is no specific for consumption. The cure must be sought in making conditions favorable, as mentioned above. Most cough medicines contain opium, morphine, or some other

narcotic, and are to be looked upon with suspicion. With these narcotics it is a very easy thing to stop a cough, but very dangerous, and sometimes fatal. The following is simple, and may prove useful when the cough is tight and violent:—Take equal parts Wine of Ipecac, Syrup of Tolu, and the infusion, or syrup of Liquorice—mix. Dose, one teaspoonful once an hour till the symptoms are relieved. Cod Liver Oil never cures. Good new milk, or oil of sweet almonds is better. Whatever will rouse the will and energy of the patient and invigorate the circulation, will prove beneficial. Such remedies are to be found in breathing an abundance of pure air, taking active exercise, not too much at first; eating plain but wholesome food, and in cheerfulness and buoyancy of spirit.

Cold sage tea forms the best drink for consumptives. In cases of night sweats, especially, let cold sage tea be the only drink, and bathe the entire surface of the body and limbs twice a week in a strong tea of Sweet Fern, used while quite warm. Avoid wetting the bed or clothing for two reasons. The bed and clothing should never be damp, and the tea of Sweet Fern will stain; but it is a very agreeable and excellent application to the skin.

The following remedy is highly recommended for consumptives. Take one teaspoonful of the fresh juice of Hoarhound, or one-half a teaspoonful of the fluid extract of the same, in one gill of new milk every morning.

If diarrhœa attends, confine the diet for several days to rice; taking only what the appetite craves. The rice must be thoroughly cooked, and if it is first parched, or browned, and then boiled or steamed till quite soft, it will prove still more effective. When the cough syrup already given does not serve to quiet the cough sufficiently, one of the following may be tried.

1st—Beat an egg, add two tablespoonfuls each, of cider vinegar and white sugar, and mix: dose, one teaspoonful every half hour till relieved.

2d—Take one ounce each, Syrup of Tolu, and Wine of Ipecac, and *two grains* of Morphine. Dose, one teaspoonful once in two hours to quiet the cough.

We have now given the best remedies known; and we know from positive evidence and ocular demonstration that consumption is curable.

LIVER COMPLAINT.

This is but another name for Dyspepsia, or bad digestion. The liver will never become diseased, or seldom, if the stomach

is not abused. Intoxicating drinks, fat and greasy food, rich gravies, and pastry food, are the chief causes of liver complaint. Eating too freely of sugar and sweetened food will obstruct the liver.

TO PREVENT LIVER COMPLAINT. — Lead a life of strict temperance in eating and drinking, and eat sparingly of sugar, butter and lard, and all food that contains them.

TO CURE LIVER COMPLAINT. — Fast until the appetite returns, and then keep it by moderate indulgence of plain food, and by taking healthful exercises. To observe all the conditions of health will ensure the most speedy recovery.

Take the juice of one lemon a day so long as any acid is craved. Nothing is better to clear the blood of bile than lemon juice. Keep the bowels free by taking, if necessary, a teaspoonful of Tincture of Rhubarb, and fluid extract of Senna, equal parts, once per day. Make the breakfast of rye mush or oatmeal. Eat animal food only twice per week or live entirely on vegetable food for several weeks. Take a vigorous hand-bath once or twice per week, and be as much as possible in the open air and sunlight.

TO PREVENT TYPHOID FEVER. — *Avoid long continued fatigue of body or mind*, that wears out and debilitates the vital forces. Typhoid means resembling typhus; and the diagnostic sign of typhoid fever is ulceration of the interior coating of the bowels. It may be caused or aggravated by improper food and errors of diet. *Avoid ill-ventilated apartments, and derangement of digestion.*

Typhus fever is a fever of the nerves, and may be caused by long continued anxiety, or strain of mind; by breathing foul atmosphere, or by the use of indigestible food. The latter will certainly aggravate, if it is not a direct cause.

TO CURE TYPHOID FEVER. — *husband well the vital forces, and beware of violent cathartics and all so-called powerful medicines.* To allay the fever, give lemon juice for drink in a little water, but not much sugar. Feed lightly with the simplest food; oatmeal gruel or porridge, or milk toast from good home-made bread. If the vital forces are low, watch carefully the extremities of the patient, especially the feet, every hour apply vessels of hot water, or hot bricks, to keep the patient warm. Rest, quiet, good air, and good nursing, will offer the best chance of cure. A mild laxative is admissible at the very commencement of the fever. For this purpose, pulverized rhubarb, soda, and peppermint leaves, about equal parts by weight, may

be steeped and given every two hours, till a good movement is effected. A teaspoonful of the rhubarb, a small handful of peppermint leaves, and a half teaspoonful of soda or saleratus, may be steeped in half pint of water for an hour or two, and given in teaspoonful doses to an adult when a laxative is desired.

Meet the attack with warm drinks, moderate perspiration, an alkaline bath, applied with the hand, and followed with friction of the dry hand, and a moderate laxative, especially if the bowels are loaded or clogged. The attack may be known by chills, thirst, heat of the surface, and generally pain of the head, back, and limbs, sometimes nausea and vomiting. For a laxative, give Tincture of Rhubarb, and fluid extract of Senna, mixed in equal parts; a teaspoonful once in two hours, till four teaspoonfuls have been taken, unless a movement of the bowels is effected sooner.

The alkaline bath may be used often, whenever the surface heat is excessive. In cases of wakefulness, some nervine may be useful. A tea made of poppy leaves, or wild lettuce, or ladies slipper, may answer the purpose. Sometimes an excellent effect will be produced by giving a small powder of camphor, opium and ipecac, equal parts. A powder of one or two grains may be given in cases of great wakefulness, once in four hours, till sleep and quiet is induced; but milder nervines are to be preferred if they will answer. Never put ice or ice-water upon the head of a delicate patient. Only the vigorous and robust can endure cold applications.

Keep the patient warm at all times, dry and clean: have good fresh air in the room, and in every way promote the quiet and comfort of the patient. Give bland, mild nourishment, and depend upon good nursing mainly for the cure.

WORMS AND PARASITES.

More than twenty kinds of worms infest the human body. For a descriptive list, see Dunglison's Medical Dictionary. The most common kinds met with by the physician and patient are the stomach worm, sometimes called the round worm; and the pin, or thread, worm. The principal parasites are the body louse, the head louse, and the crab-louse.

Every animal not excepting those mentioned above, has its natural habitat or place of abode, and its natural food. Now worms and parasites feed upon filth either upon or within the body. They do not feed upon healthy flesh, nor live in a healthy stomach. They prey upon animal matter, fast going

to decay or already putrefactive. Lice will not remain or breed upon the head or body of a person kept cleanly by proper ablutions and change of apparel. Hence the prescription for the prevention of worms and parasites may be written in two words, *keep clean*, within and without. Soap and water will suffice for the outside of the body, but pure air, proper food, the strictest temperance, and judicious exercise, will be required to keep the interior of the body pure and cleanly. Keep the blood pure, the circulation vigorous, and every part of the body clean, and you will ward off, not only worms and parasites, but almost every other form of disease.

TO CURE WORMS AND PARASITES. — The best vermifuge in the world is the healthy gastric (stomach) juice of the patient's own stomach. Correct the diet, and make digestion healthy and the worms will be expelled. Leave the diet *uncorrected*, and, though powerful medicines be used that for once expel the worms, they will soon return. The same condition that gave rise to them still exists. The only infallible remedy is to correct digestion and invigorate the stomach.

The pin worm, or thread worm, occupies the rectum, or lower bowel, and can be readily reached with injections. Camphorated oil, or salt and water, will dislodge them. They may also be removed by the following prescription for the *round* or *stomach worm*.

Take one ounce simple tincture of aloes at night, two or three hours after making a light supper, and one ounce of Epsom salts dissolved in water, in the morning before breakfast. Smaller doses for children.

To remove tape worm, omit dinner and take for supper four ounces of pumpkin seed meats finely masticated. In the morning still fasting, take two ounces of castor oil.

The only certain symptom of tape worm is passing from the bowels pieces of the worm. Worms more generally trouble children that are fed on too much pastry food, sugar, candy, nuts, sweetmeats and other indigestible substances.

To destroy parasites most speedily, apply once or twice per day a solution of corrosive sublimate and water. Use two grains to an ounce of water. This is a poison and must be used only as an external wash. It should be applied only to the part affected. It will kill the itch, ringworm and all kinds of lice. It is not offensive.

KEY TO ANIMATED NATURE.

The character, qualities and medical properties of all things

can be told from their form, structure, tint and color. Every element in nature has a natural language of its own: the spirit and essence are revealed on the surface, so that the medical botanist can readily know the medicinal properties of plants, roots, barks, flowers, fruits, seeds, and grains. In our new system of self-healing we first teach the student and young practitioners these fundamental principles. The mental spirit in organizing creatures and elements by a law of necessity compels everything to carry its characters in its form and structure at mast-head.

SIGNS OF CHARACTER AND MEDICAL QUALITIES.

The hop is the most elastic, light and spongy of nature's vegetable products. Its structure clearly indicates its qualities and use: its medical properties are indicated by its form, which is to expand, raise, foment and thus aid nature to relieve obstructions, and clogged conditions of the human system,—the chief cause of disease. The sexual or creative element or attribute is the central life-force and vital power of everything, therefore the yellow poland of the hop is the essential essence or element of use. After this is lost or shaken out by the fall winds the hops are comparatively useless. The tough spiral hop vine clinging, binding and climbing to great heights reveals the power, tenacity, vigor, vital vim of its spirit. Therefore we use the hop to expand all the elements and tissues of the human system when vaporized or combined with heat, the most penetrating and expansive of material forces. They enable nature to relieve herself and cast out all disease, hence hops form the basic element of many of our vapor baths. When taken internally they act powerfully upon the human system in much the same way.

We do not approve of drugging the stomach, which was made for food and drink: nothing else should enter it. Use medicated healing baths in place of it. This is a more direct and speedy method of healing.

CHARACTER AND USE OF PINE-NEEDLES.

The pine-needle is the most penetrating in its spiritual character and quality of the vegetable products.

Structure of the pine-needle reveals the spirit of turpentine—most penetrating of chemical spirits. When the extract of pine needles is combined with that of hops we have penetration and expansion, this medicinal element in their vapor which penetrates and expands the pores of the skin, thus aiding perspiration, opening all the sluiceways, outlets and excretions that cast off the sluggish element, dead molecules of the human

system. When inhaled in the lungs this medicated vapor immediately affects the blood.

MEDICATED HEALING BATHS.

In our new system of modern healing and self-cure, we use all the medicinal properties of plants, roots, bark and herbs, mentioned in the *materia medica*, for the diseases therein prescribed in the reform practice. But instead of dosing the stomach, which is the centre of the potential vital energy, we use the medicines in vapor baths, thus affecting the system directly through the pores and skin, and by inhalation affect the blood instantly through the lungs. Thus we heal the system without deranging the stomach. This is a safe, speedy method of healing which the common people can readily learn. Among the thousands we have treated thus we have never lost a patient. Heed nature's hints and tendencies or infallible revelations, and fear not results.

MEDICAL EXPERIENCE OF THE RACE.

Through inspiration and sad experience, ages of anxious study and experiments, the race has slowly learned to avoid the evils of life, prevent and heal many of the ills that flesh is heir too. We utilize this vast laboratory of wisdom and apply the experience of mankind in our new mode of treatment and self-cure. Life is too short for one man to learn and do much; we are anxious to give our discoveries the widest circulation to familiarize all men with the medical art, thus enabling all to heal themselves. In our larger profusely illustrated works, we have striven for many years to do justice to this vast subject: therein we treat of thirteen modes of healing adapted to the needs of humanity, the wants and necessities of the masses. Send for circulars and catalogue.

MODERN MEDICAL SCIENCE.

The divine law of cure is revealed in every act of nature. The sun the centre of the solar system, the great life-giver and healer, attracts and holds in its God-like grasp all worlds and atoms in the solar system. Perpetually feeding upon attractive elements and transmuting them into light by the Almighty potential energy of heat, caused by the rapid friction of attracted elements.

The medicinal elements of light are superior and more refined than any other material mentioned in the *materia medica* of any recognized school of medicine. Hence the sun and light cure is of the first importance to students, and of the greatest moment to

patients and invalids. See our large work on light healing and mental cure.

MENTAL OR SPIRITUAL HEALING.

Mind and matter embrace all things, mind molds and controls matter; it is the living, intelligent organizing principle of the universe, the fountain source of all life, health and vital vigor. Hence this mode of mental healing is superior to all others. God is the spirit of love and wisdom, the quickening, animating soul of nature. If we look to him and seek we shall find him all sufficient to save and heal every ill that flesh is heir to.

All *things* are fossilized *thoughts*, nature is only externalized mind, a revelation of the divine presence. Man is mind and can will himself well and mentally heal his fellow man. "As a man thinketh so is he." "There is nothing good or ill but thinking makes it so:" for full exposition of this subject, see our "Illustrated Mental and Spiritual Science."

ELECTRO-MAGNETIC CURE.

All diseases are caused by the obstruction of the circulating vital forces and can be cured by removing the cause. This is best done by electro-magnetism or spiritual healing, the gentle application of light and heat, anything that will harmonize the system, reconcile the conflicting elements of the soul, will tend to restore health and vital vigor. Electro-magnetism is the circulating medium of the material world, nature's means of uniting, blending and harmonizing the elements of the universe. Hence we employ them when possible in our new mode of healing. They should be applied in a natural and simple way through the hand of the operator, a healthy sympathetic person. Magnets and batteries may be used safely through such a medium. See our works on magnetic healing.

NEW MATERIA MEDICA AND SELF CURE.

All vegetation, crystals and minerals are organized through their chemical infinity, under the electro-magnetic sunbeams. From the invisible seed or involuted spiritual germ the life principle or mind attracts, generates and organizes their medicinal qualities, made thus medicinal because they find their infinities in the human system, which is the epitome of the universe. Man is the highest embodiment and expression of attributes and elements of divine truth.

The food of the soul and mind is truth, all things are an expression of truth. All things are therefore medicinal food for the mind or body; whatever the soul can assimilate, and utilize

is healing and wholesome: all else is poison, tends to obstruct, clog, and cause disease and death. See our improved *materia medica*, etc.

HEALING PROPERTIES OF PLANTS.

The experience of the world has taught the use and properties of plants in a measure: as we near the age of judgment of luminous intellect the all-penetrating and ever curious mind will explore the domain of nature and discover every chemical property and medicinal quality in creation. There is nothing impossible to patient persistent mind: with the key to animated nature, the newly revealed spiritual science, we can unlock every mystery, solve the secrets of nature and problems of life. The medicinal properties of plants are best known by their blossoms and fruits. "By their fruits ye shall know them." The finest most concentrated elements and potential vital energies are contained in the sexual seed, pollen, in bark, roots, buds, etc. See our work on the healing properties of plants.

WATER AND DIET CURE.

We should make our food our medicine: eat that which would heal and regulate us; if our thoughts were directed in this channel, the hints of nature and instinct heeded, we would seldom need any other remedy; the statistical experience of the race in this matter should be compiled and utilized, the lessons of wisdom thus learned would be worth more to humanity than all the medical lore of the schools.

Eat that which you crave most, love best, and find by experience agrees with your system: "variety is the spice of life and gives it all its flavor," study to resexualize, vitalize and rejuvenate yourself, thus tend towards perpetual youth, eternal life; live the truth according to your highest light. See our diet cure.

THE RELIGION THAT THE SCIENCE OF CHEMISTRY TEACHES.

Each substance assumes its peculiar form. Common salt always crystallizes in cubes; alum in octohedrons; saltpetre in six-sided prisms; Epsom salts in four-sided prisms; and other substances take on their peculiar forms. This is so certain that chemists often tell the composition of a crystal by its shape. All crystals are laid in scales, or lamina, so that they have a beautiful cleavage that jewelers take advantage of in shaping their brilliants for setting in their various works of art. And the chemist takes advantage of it to determine the primary and secondary formations. There are said to be six primary or fun-

elemental forms of crystals. There are a great many secondary forms, all of them are modifications of the six primary forms. Yet back of the primary forms before mentioned, all crystals seem to be in a circular or egg shape form; then after the peculiar life-giving magnetic forces begin their work, this life gives the especial kind of form which its composition demands.

FIRE — CALORIC OR HEAT.

Modern chemists have not proved fire to be matter, but only the action of matter. It was for a long time thought by chemists to be an imponderable substance. But to-day it is thought to be the motion of matter only. In the beginning of this century there were but twenty-nine simple substances known to the chemist. Heat or caloric is not matter, but one of the spirits of matter, that is potent in all the life-giving energies of the earth.

LIGHT.

The present opinion is that light is nothing but the motion of matter. Mercury, the nearest to the sun must be the whitest, and Neptune, the farthest off, must be the darkest, to keep the one from a very uncomfortable heat and the other from being too cold for animal life. Our globe is clothed in a dark green vegetation, and the earth is covered in the hottest, most desolate sections with the whitest colored sand. Light is not matter, but one of the spirits of matter. Light seems to be the most important power in the universe; it is constantly at work, and the commander of almost all work that is done in nature, while it is itself under the laws of nature. It would seem that an intensely illuminated body contains all the substances and forces in nature, all life and all forms of life; all motion and all forms of motion; and if it has not all these powers when it strikes an opaque body, it seems to have the power to produce in the opaque body these lives and motion. God is governed by law or law is God. So we need not go beyond the spirit and matter that composed the intelligence that animals and men have to find where they get their mental powers or intelligence.

ELECTRICITY.

Electricity and magnetism are not matter, but the spirit of matter that prevades all matter, causes all the movements in the heavens and earth.

ATTRACTION OF GRAVITATION.

Not a science has been taken from religion or superstition

and placed to the credit of the religion of science until the harmless, the pious, the loving christians have been beat in bloody battle. Therefore these pretended peaceful gentlemen will not allow their last and strongest hold on the public to be captured until after one of the most terrible slaughters the world has ever seen.

We find every grass has its peculiar habits, and looks, and all kinds are easily distinguished by their particular shape and color; and every species of trees has its distinguishing form and color of bark and leaves, and the wood has its special hardness or soft texture, and its peculiar color and odor: some of it is light, some heavy, some of it is very elastic, some very brittle; some trees have limbs that spread to a great distance when left natural, others grow tall and the limbs grow up close by the side of the body of the tree. Just think of the thousands upon thousands of the different species of grasses, trees and shrubs, each kind having a family resemblance, and yet all different. Reason is the chief corner stone of true religion. Reason is a mild, steadfast, moderate, firm, even, temperate enunciation of truth and justice, the mental foundation of the sciences. The religion of science must be the religion of reason, while the religion of belief and faith must be the religion of feeling, sentiment and passion. The lies of the priests are not regarded of much consequence; it is only when they are guilty of the most atrocious tortures and murders of the innocent, that people begin to sense the enormity of their acts. Then they begin to look back to see how the priests became villains and monsters in crime, and discover it commenced in the falsehood which they proclaimed as truth. There is no special providence to intervene that will make right wrong, or wrong right. The law of nature is the god of nature; that the law of mind is the god of mind, and sanctions the principle that the law of spirit is the god of spirit. Phrenology gives the basic principles upon which the science of the mind is established. Spiritual scientists discover that this influence of the stars has a sure fast basis in this psychological magnetic power that fills all space, and gives to the sun, moon and stars certain powers over the earth and its surroundings, and its animal and vegetable productions. The sun and moon have a palpable and acknowledged power that materialists see and feel; but besides these there is subtle magnetic power that comes from all heavenly bodies, especially the planets, and affects every individual. Is there a power that shapes our ends, rough hew them as we will, that we can know and practice so as to make the best of life?

Can we find out our destiny by any means in the power of mankind? This is the great question to be settled by scientific experiments and observations. But the astrologer like the astronomer is governed by the law of magnetic and electric motion to determine the truth of his prophecies; and when they determine the truth as correctly how people must move by the power of this law, as the astronomer does how planets must move by their law, they can prophesy as truly, what will happen in each day of a person's life as they can in astronomy where a planet will be in its orbit. They all have the psychologizing power in a greater or less degree. The sun and moon have vastly more vitalizing power than man. When a person fails to get the magnetic powers of life to maintain bodily action, they appear lifeless and dead; then, when a wave of magnetic life-giving power reaches them, they revive and live; no matter where that power comes from.

Most of the man-gods have had great magnetic powers over large masses of people. Magnetism is the great unseen secret power which is used by wicked persons to make slaves of the people; and the great magnetizers will always be leading people in any community; yet among the intelligent they cannot make many persons blindly obey them unless they have great worldly power, such as commanders of armies or the rulers of nations or great wealth. We have but just begun to learn the great scope and importance of psychometry. It shows that the dust of the earth has memory and the five senses of hearing, seeing, feeling, tasting and smelling and that its memory is much better than that of any person, for it seems to tell the particulars of events that occurred millions on millions of years ago. How many more faculties it has than man has not discovered in his mental composition it is not known, and cannot be known, to man until he learns to use other faculties that lie dormant in his mental and physical being. The solid earth and the moving air are composed of the same materials in different kinds and degrees of combination; and every faculty that is in one is possessed of the other.

When we can once get the religious to turn their attention from the ancient bibles that ignorant people wrote, to the earth, the rocks and the sun, and other heavenly bodies, and talk with them through psychometry or psychology, they will soon learn how deceived the ancient religious writers were, and how silly it is to take their wild statements, when the earth can give, and will give, the true ones, if truly consulted; and when people have these facts they can reason together and conclude

what is best to be done to be saved from trouble in this world, and in the spirit world, where all spirits will go. The founder of christianity is represented to be a man about thirty years old, when he commenced his spiritual work, who was possessed of large magnetic powers, and surrounded by many spirits who did many wonderful works by means of his mediumistic powers. But it was not his powers, nor the power of the spirits through him that made his character among christians, but his pretensions or the pretensions of his followers that he was the life and light of the world; that he was the way and savior of mankind. That he was the god of this world, equal with the god of the universe. That he and his father god were one. That he was the word that was god. These and many other pretensions were set up by him, or for him by his followers, and upon these pretensions and the theories that arise naturally out of them, churches were formed in a very short time. And the belief in Christ as the Savior of the world was promulgated by these churches and want of belief in these dogmas was declared to be just cause for the eternal punishment of the unbeliever. This made such belief the greatest virtue in the sight of God, and want of this belief the greatest vice that man can commit. So the common sense of humanity has always been at war with the church sense of christianity. So the common sense of mankind and the learned in the sciences have been opposed to these church ideas. The scientists stood their ground and were tortured and murdered by the christians. This gives the reader the real grounds of the conflict in christendom for all the centuries of its existence since it became a potential power by gaining control of the Roman Empire. Now it must be remembered that the Jews and christians killed the mediums, or those who had familiar spirits, as the only way that it was possible for them to prevent their frauds upon the people from being discovered.

THE SCIENCE OF AGRICULTURE.

Agriculture, although one of the earliest occupations of mankind, was one of the least understood as a scientific business of any of the useful or indispensable avocations of life, until very recently. Just as soon as the owners of the soil became the tillers, things began to change; not only were observations made how to get the greatest amount of food from the soil, but also how that could be done with the least labor and the most certainty, and all the skill, and all the experience began to be utilized to produce the greatest and best crops. The scientific

agriculturists make the experiments and observations to find out the law that governs in the various soils they cultivate.

SCIENCE, THEORY AND PRACTICE OF MEDICINE.

Ever since the old Greek physician Hippocrates, there have been three different and distinct systems of practice of medicine, the experimental or scientific, which in these modern times has become the dominating system, the magnetic, and the intuitional or spiritual systems. Every disease has its law of progress and arrives at its greatest and most dangerous height, and then gradually declines under a law that shows the patient is getting better until the disease leaves the system to recuperate from the waste of disease upon it. That is when the patient lives through the crisis and recovers. But there was another important discovery made by physicians, which was that there were many remedies that mitigated or cured persons afflicted with the diseases that human nature is subject to. In time a system of practice was established, which has obtained control of the public confidence. When intelligent people find there is a law for them to observe to retain their health, and when they have violated that, and become diseased, there is a law for them to observe to cure the ailment. Then they study the health laws, and they call upon educated physicians to apply remedies to cure them. The fact of great spirit power to cure the diseases that afflict mankind must be recognized by all well informed practicing physicians before they can be said to be truly scientific practitioners; the unseen forces are too great to be overlooked in the healing art; they are closely connected with our very fine active life principle, and have more power to regulate it to a healthy action than any other kind of medication; even the magnetism of a good healing physician is great upon his patients when he prepares the ordinary medicines for them; often the health giving magnetism of the physician does more to cure the patient than the medicine that he administers. This makes a great many experiments necessary to determine the true value of any new remedy, and it requires a person of a very sensitive sympathetic and correct judgment to become a good scientific practical physician. There are many quacks that have diplomas as well as those that have none; and besides, the schools that give the diplomas are often in the hands of professors who reject the magnetic and spiritual forces as entirely worthless in the practice of medicine, when a little examination by a candid man will convince him of their great importance. The physician may mitigate the sufferings of a patient in a curable or

incurable case ; their great work is to break the force of the disease, by a kind of medication that will not injure the physical system or the mind of the patient ; the surest way to do this is by the magnetic or spiritual treatment. This practice overcomes the disease by increasing the power of the forces of life. Most medication is based upon the idea that they remove the obstructions to a healthy action of the vital forces ; and if they do that successfully the patient recovers by the force of his own vital powers. The efforts of the diplomatized physicians to get special privileges granted to them in some States, shows that there is a special corner in every phase of life to shirk the responsibility of contending in open field for the prizes of life. The great effort of most people is to get despotic power, whether they are human or inhuman, and the only way to meet this great demand is for the State to secure the privilege to every child to be educated as well as its capacity will permit, and then say to all, contend valiantly and persistently for the best places by fair means.

PATHOLOGY.

This science treats of the laws of diseases and the particular actions or showings which distinguish one disease from another, or in general terms, it treats of the diseased action of animal life. The stomach is an organ that requires more attention than any other in the whole body ; the great sympathetic nervous system has its centre back of it, and this brings it into immediate sympathy with all the ills of all parts of the body, and all the afflictions of the mind. The way to get correct knowledge of the pathological condition of a person, is to study his condition according to all that is known on the subject, and proceed to make other discoveries in obedience to laws of nature, and thus get as true a knowledge of the condition of the patient as all this information will permit. The science of anthropology includes the entire history of mankind in all its varied specialties, from the birth to the death of individuals ; and from the beginning of the race to the present age ; and to be continued in coming ages as long as individuals can add new facts to its history.



ORIGIN AND TRANSMISSION OF LIFE.

KNOWLEDGE IS SAFETY.

"Nos e omnia hæc salus est adolescentulis." — *Terentius*.

An untold amount of misery and crime springs from an ignorance of the nature and proper hygienic care of the sexual functions in man. It is time that science renounced a reticence which long experience has proved pernicious. The unborn generations to all time are in great part moulded by ourselves, and receive from us, their progenitors, the imprints which consign them to happiness or misery, health or disease. The most flagrant stains on our civilization, those which parade our streets in shameless attire, and those which poison the purity of youth with vicious narrative, alike spring from the same impulse. No one whose avocation does not lead him within the most secret chambers of the human heart, can conceive one tithe of the anguish which arises from a want of knowledge on this subject. No branch of sanitary science surpasses this in importance. No branch has been so much neglected, and so much misunderstood.

NATURAL HISTORY OF MAN.

"Male and female created He them." As it is the earliest, so sex is also the most potent of all elements in the individual life. From infancy to age it controls and modifies all other traits.

PHYSICAL TRAITS OF THE MALE.

Male children at birth weigh on an average one pound more than females; their stature is four-tenths of an inch greater, their pulse is a few beats in the minute faster. As the boy grows, he develops unlike his sister. His muscular force becomes one-third greater than hers; his flesh is firmer and his bones larger; his hips are narrow, while hers are broad; he seeks the rude exercises which she shuns.

Dr. Allen found the average weight to be one hundred and thirty-nine pounds, and the average height about five feet eight inches.

The average height of American women is but five feet four inches, and their weight about ten pounds less in proportion. About five per cent more male than female children are born, but at five years of age more girls are alive than boys. The

average term yet to live, is greater in women than men. Of very old persons, the large majority are women.

MAN'S SPECIFIC FUNCTION.

That function is the reproduction of the species,—the transmission of life. Around this central mysterious power are grouped all other faculties and aspirations.

Nature everywhere points to it as the most sacred object of the individual's physical existence. There is an impulse in organic beings which they feel to be of greater moment than all else, stretching into eternity and to the limits of all things. This impulse is the perpetuation of their kind. This is a phenomenon which science must study by itself.

The strongest motive of human action, the most powerful mainspring within us all, is the sexual desire, with the domestic relations which rest upon it. It is stronger in its influence, controls more men, causes the commission of more crimes and more good deeds, than any other impulse. How vitally important it is, therefore, how intimately does it concern the weal of our nation, to understand its nature and its laws, its government, its dangers, its regulation! In what direction can we with greater propriety extend the domain of hygiene?

PUBERTY.

At a certain period in the life of the youth he undergoes a change by which he acquires powers which qualify him to take part in the perpetuation of his kind. When the boy passes to the condition of youth he leaves behind him the characteristics of childhood. Perilous moment for the boy! Dangers of which he has no knowledge imperil all his future life, and all his other faculties.

The proper age at which puberty should come varies from twelve to eighteen years, as it is influenced by many surrounding conditions. One of the most important of these is climate. In Abyssinia and the shores of the Red Sea, which are the hottest parts of the globe, it is no unusual sight to see boys of fifteen and sixteen who are already fathers. The masculine functions are retained with exceptional vigor to very advanced years.

In our own country, the usual and healthy age of puberty is from fourteen to fifteen years. Hereditary tendency, temperament, occupation and habits have also much to do in the matter. There is a constant and a direct antagonism between the highest perfection of the individual and the exercise of

the masculine function. The development of the individual and the reproduction of the species stand in an inverse ratio to each other. The constitution inherited from parents, consequently, has very considerable weight. Boys with weak, nervous, debilitated constitutions are apt to be precocious; and those gifted by their parents with sturdy limbs and a powerful frame remain boys much longer.

THE HYGIENE OF PUBERTY.

Defer as long as possible the development of the sexual instinct. Apart from moral reasons which urge the retardation of the sexual change, there are sanitary arguments of the weightiest character which tend in the same direction. Foremost of these is the danger of solitary vice, and of illicit pleasures, with their frequent and terrible penalties. While out an exception those medical authors who have given most constant and earnest attention to the diseases and disorders which arise from the prevailing ignorance in such matters, are earnest and emphatic in their recommendations to educators and to parents to give sound advice to boys, and to urge upon them the observance of certain precautions, which tend to remove premature excitements. Most inexcusable is the false modesty which, on the ground of fear lest indecorous thoughts should be awakened, serves as the plea for wholly neglecting this vital department of sanitary supervision. Sanitary regulations should be instituted in schools and in private families to prevent unnatural precocity. The most potent of all means to this end is muscular development. Systematic, daily, regulated exercise, pushed to the verge of fatigue, and varied so as to keep up the interest of the pupil, cannot be too much insisted upon. Parents will do well to decline sending their boys to any institution which has no provisions for physical culture. A boy of twelve should be told to draw back his foreskin and cleanse the part thoroughly. One of the common causes of premature excitement, even as early as infancy, is a tight foreskin. The rite of circumcision is in this respect extremely salutary. Avoidance of irritation from any cause is always essential. Never should two or three boys be allowed to sleep in the same bed. The beds should be tolerably hard, mattresses of hair or with springs. The bed-clothing should be light, thick comfortables being avoided, and the chambers should be cool and well ventilated. Sleeping on the back should be warned against, as this is one of the known causes of nocturnal excitement and emissions.

The boy should be assiduously trained to look with disgust and abhorrence on whatever is indecent in word or action. The mental food presented to the boy may serve to evoke dangerous meditations. We have little respect for the man or woman who "sees obscenity in pure white marble," or who can discern only vulgarity in the myths of antiquity, or the warm delineations of the poets.

WHAT IS PASSION?

All these precautions are to what end? To avoid exciting the passion of sex. Is this passion a fire from heaven, or a subtle flame from hell? The noblest and the most unselfish emotions take their rise in this passion of sex; the most perfect natures are molded by its sweet influence; the most elevating ties which bind humanity to holy effort are formed by it. The wise man will recognize in the emotions of youth a power of good, and a divinely implanted instinct, which will, if properly trained, form a more symmetrical and perfected being than could possibly be in its absence.

The danger that threatens is not to be obviated by a complete repression or an annihilation of this part of our nature as something evil in itself, but by recognizing it as a natural, prominent, and even noble faculty, which does but need intelligent education and direction to become a source of elevated enjoyment and moral improvement. To what a hideous depth these aberrations of passion may descend we dare not disclose; for, as the Apostle says, "it is a shame even to speak of such things."

Every unnatural lust recorded in the mordant satires of Juvenal, the cynical epigrams of Martial, or the licentious stories of Petronius, is practised, not in rare or exceptional cases, but deliberately and habitually in the great cities of our country. We could speak of restaurants frequented by men in women's attire, yielding themselves to indescribable lewdness; we could point out literature so inconceivably devilish as to advocate and extol this utter depravity.

THE MAN UNSEXED.

In ancient times, and to this day in Oriental nations, these unfortunates are frequently found. When they are operated upon before the age of puberty the voice retains its childish treble, the limbs their soft and rounded outlines, the neck acquires a feminine fulness, and the beard does not appear.

Eunuchs are proverbial for their cruel, crafty, unsympathiz-

ing dispositions; the mental powers are feeble; and the physical strength is inferior. They lack both courage and endurance, and supply their place with cunning and mercilessness. They prove, indeed, that in their want of that power which connects them with posterity, they have lost something necessary to the development of the best parts of their nature.

This should teach us that it is a wise provision which stimulates our duty to the future by the reward of present pleasure.

SIGNS OF ESTABLISHED VIRILITY.

When the growth is completed, when the beard is grown, and the bones hardened, when the vague and fleeting fancies of youth have been transformed into a well-defined yearning for home, and children, and a help-meet, then the season of virility has commenced. Then, and not before, is it right for the male to exercise those functions peculiarly his own. In proportion as the human being makes the temporary gratification of the mere sexual appetite his chief object, and overlooks the happiness arising from spiritual communion, which is not only purer but more permanent, and of which a renewal may be anticipated in another world—does he degrade himself to a level with the brutes that perish.

The secretion peculiar to the male, known as the seed or sperm, depends for its life-transmitting power on the presence of certain minute vibratory bodies, about one-fortieth of a line in length, called spermatozoa. These are exceedingly numerous and active when the secretion is healthy. A single one of them—and there are many hundreds in a drop—is sufficient to bring about conception in the female. They not only have a rapid vibratory motion, but singular vitality. The secreted fluid has been frozen and kept at a temperature of zero for four days, yet when it was thawed these animalcules, as they are supposed to be, were as active as ever. In young men, just past puberty, and in aged men, they are often scarce and languid in motion. Occasionally they are entirely absent in otherwise hale men, and this is one of the causes of sterility in the male. Their presence or absence can only be detected by the microscope.

The organs in which this secretion is elaborated from the blood are the testicles. They are composed of a vast number of minute tubes united together by connective tissue. The total length of the tubes is estimated at forty-eight hundred feet, or nearly one mile! The secretion is most active about twenty-five years of age, and decreases after this period as age

advances. In some men it is periodical or intermittent, and they are therefore entirely impotent at times, without at all impairing their vigor at other times.

A secretion is formed before puberty, but it is always without these vibratory bodies. More or less of it passes from the person once in a while during sleep. Thousands of young men ignorantly attribute this perfectly natural evacuation to some weakness of the function. This is a natural, healthy, and necessary effort of the system. Moderate flows of this nature are a proof of virility. It is a gross and dangerous error to suppose that ardent desires are a sign of vigorous health. The ancients frequently refer to the continence of the athlete, and the gymnasts of our cities are always temperate in indulgence. It is a nearly constant symptom of certain dangerous diseases that the passions are unusually easily excited. The first stage of pulmonary consumption is frequently thus characterized, while it is notorious that leprosy, certain obstinate skin diseases, and slow poisoning morbidly influence the desires.

HYGIENE OF VIRILITY.

Avoid all excesses, restrict the indulgence of desire within moderate bounds, and if unmarried, live lives not only continent but chaste, avoiding not merely vices which are condemned both by statute and religion, but also all impure thoughts and conversations. The functions of the sex are so intimately allied to the mental condition that the one sympathizes invariably with the other, and what degrades one, with little short of absolute certainty impairs the other. It is the duty of all to observe such precepts as will defer the loss of virility to the most distant days. In general, in this country, we may assign the period of virility to commence at twenty-five years of age, and to draw to a close at forty-five.

From fifteen to twenty-five the organs yield immature and imperfect secretion, later than forty-five the passions grow rarer and briefer, and the individual suffers more acutely from every attempt to increase the species.

THE DECAY OF VIRILITY.

In our great cities, where inherited debility is added to a luxurious and dissipated life, it is no unusual thing to find men of forty in whom the procreative faculty is about extinct. It is usually at the age of fifty or sixty that the generative functions become weakened. The activity of the organs

diminishes, their functions abate, they languish, and at length cease entirely. Love, which in early youth was impetuous and sensual, which in middle life was powerful, but controlled and centred in the family, should at the decline of life be freed from animal propensities, assume a purely moral character, and be directed toward the younger generations, the children and grandchildren, or, when these are not, should find its proper sphere of activity in philanthropic endeavor, and patriotic attachment.

"The gods are just, and of our pleasant vices
Make instruments to scourge us."

Gravel and stone, difficulty in relieving the organs, affections of the kidneys, and swelling of the glandular structures, make their appearance. So, too, it is about this epoch, that gout, chronic rheumatism, plethora, vertigo, and apoplexy are most frequent. Virility is a test of the general physical powers. A man should so live, and so order his labors, his nourishment, and his pleasures, as to retain to the furthest natural limit the exercise of his specific powers. So intimately are these allied to the well-being of the whole economy, that unless he is guarded and wise in their management, he will undermine his general health, and render vain all other precautions he may take. "The sins of youth are expiated in age." "The mill of the gods grinds slow, but it grinds exceedingly fine," and though nature may be a tardy creditor, she is found at last to be an inexorable one.

The sudden call on the nervous system after years of rest, gives a shock to any constitution.

DISEASES WHICH SHORTEN VIRILITY.

Apart from those disorders, such as acute inflammations, cancer, and sloughing ulcers, which actually destroy the organs, any disease which unnaturally stimulates the carnal desires has this effect. One of the most frequent is piles. Any skin disease in that locality leads to friction and heat, which are very apt to evoke lustful thoughts and acts. Undoubtedly one reason of the proverbial sensuality of the lower classes in warm climates is their want of cleanliness, which leads to various cutaneous diseases, and also to the presence of vermin. Acridity of the urine, causing a burning sensation as it passes, gravel or stone in the bladder.

Several instances are on record where violent debauches ending in debility and death have been discovered to have been prompted by a change in the structure of the brain.

This strange sympathy should lead us to be cautious in pronouncing judgment on those who after a long course of virtue suddenly give way to temptation.

Occasionally our daily papers seize upon some scandalous story in which a minister of the gospel is represented to have forfeited a character maintained in purity for many years. Physicians to the insane well know that precisely those who in their sane moments are most pure in life and thought, are, in excesses of frenzy, liable to break out in obscene language. Thus Shakespeare, that great master of the human heart, makes the chaste Ophelia, when her reason is dethroned, sing libidinous songs, and repeat indecent allusions.

EFFECTS OF OCCUPATIONS.

Very little attention has been paid by previous writers to the effects which the various occupations exert on the maintenance of virility. Persons accustomed to long-continued exercise on horseback forfeit their powers early. Continued walking, or sitting in cushioned chairs, are also weakening. So also are those which expose a person for many hours daily to an air impregnated with the odor of tobacco, or the evaporation of spirituous liquors.

Confining occupations are inimical to prolonged virility. A change of climate once every eight or ten years by passing a winter in a southern latitude, is of great benefit to the general health as well as the specific powers. It should be taken whenever possible.

HOW TO RETAIN VIRILITY IN AGE.

By frequent exercise the muscular system increases in strength, and decreases in irritability; but the nerve force, by repeated calls upon it, increases in irritability, but decreases in strength. The secret, therefore, of preserving their activity to advanced years, resolves itself into avoiding all stimulants and excitants.

THE FOOD AND DRINKS WHICH STRENGTHEN VIRILITY.

Altogether too much meat is consumed by the inhabitants of the United States; once a day is often enough to consume much animal food.

From ancient times it has been well known that a wholly or chiefly vegetable diet favors the subjugation of the passions, and hence it was recommended to persons of violent desires, and enjoined on celibate orders of priesthood.

A moderate quantity of fresh meat should be used daily.

Fresh fish, shell fish, such as oysters, and eggs, have a popular reputation in this respect, which they have obtained simply because they are highly nutritive and readily digestible. We eat altogether too much highly seasoned food.

In the matter of beverages, the one most to be recommended is chocolate. Both the cacao and vanilla have long enjoyed a reputation as fortifying the sexual system. Tea in limited quantities is not to be condemned, but coffee, except in great moderation, should not be indulged in.

THE FOOD AND DRINKS WHICH WEAKEN VIRILITY.

We sum up in one sentence all the highly seasoned articles, and too exclusively animal diet. The system should neither be enfeebled by insufficient or innutritious food, nor should it be stimulated by artificial means. No other excitants than the natural impulses must be summoned, under penalty of a premature decadence of force. In this category we distinctly include most alcoholic beverages. Even the ancients recognized the debilitating effects of intoxicating compounds on the reproductive functions. Drunkards and tipplers suffer early loss of virility.

Coffee in moderation has rather a tonic than an enervating effect; but in excess, it is distinctly proven by repeated instances that it quite prostrates the sexual faculties.

Operatives in tobacco-factories frequently suffer from sexual debility. Serious disorders and loss of vigor are caused by the use of tobacco. The herb is a powerful narcotic and no narcotic can be used long without depressing the vital system.

In youth the use of tobacco predisposes to frequent nocturnal emissions. Sound hygiene, therefore, banishes tobacco from the pleasures permitted those who would retain their virility.

The reader should read and heed our "ILLUSTRATED MEDICAL COUNSELLOR AND SEXUAL SCIENCE," conceded to be the best book in print on this subject. Published by the Mutual Benefit Publishing Company, Boston, Mass.



••Golden Opinions."---Medical Testimony.

All men ought to be acquainted with the medical art. I believe that knowledge of medicine is the sister and companion of wisdom. — *Hippocrates*.

In early times skill in healing was esteemed a part of wisdom. I believe the practice of medicine should be agreeable to reason. — *Celsus*.

As health is the most precious of all things, the foundation of happiness, the science of protecting life and health is the noblest, and most worthy the attention of mankind. — *Hoffman*.

The art of medicine is founded on experience. — *Edinburgh Medical and Surgical Journal*.

How egregiously do the greatest men err whenever they lose sight of facts, or substitute sallies of wit or specious arguments in physic, for observation and experience. — *Buchan*.

If an opinion be *ceremonious*, it requires discussion that its errors may be exposed. If it be *true*, it will gain adherents in proportion as it is examined. — *Dr. Cooper*.

Let truth and falsehood grapple. Whoever knew truth put to the worse in a free and open encounter? — *Milton*.

I am neither for the ancients nor moderns, but every age and nation. — *Baglivi*.

It would be highly advantageous to the public, and likewise to the best part of the medical profession, if the predispositions and occasions of disease were made a portion of the education of every gentleman. — *Dr. Armstrong*.

Every physician's judgment appeals to nature and experience alone. — *Gregory*.

I was a dogmatic at twenty, an observer at thirty, an empiric at forty; at fifty I no longer have any system. — *S. Bordeu*.

If employment of the lancet were abolished altogether, it would, perhaps, save annually a greater number of lives than in any one year the sword has ever destroyed. — *Dr. Ring*.

It is owing to our ignorance that there is any necessity for instruments to cure disease. — *Abernethy*.

Both surgery and medicine can and will, in the present astonishing strides of human intellect, be forced to pass a rigid scrutiny, and undergo a radical improvement. — *Smead*.

The man who wantonly wields the bloody knife for the sake of experience or a vain display of his adroitness, is a human savage in whose breast soft pity never dwelt. — *Dr. Cumming*.

Abominable is the murdering quack, who, forever impatient to unsheath his blood-thirsty lancet, draws from a fever patient the irreparable balsam of life. — *Dr. Hunt*.

To yield to any authority would here be criminal. Facts must and will stand. — *Dr. Underwood*.

"Not only a reformation in medicine is necessary, but a revolution."

"Oh, that men would stoop to learn, or at least cease to destroy." — *Stoke's Practice*.

The whole nation is groaning under the present practice of the medical profession, which fosters disease more than cures it, and debases or ruins our constitutions. — *Morison*.

Our want of success is occasioned by the following causes: 1st, ignorance of the disease; 2d, ignorance of a suitable remedy; 3d, want of efficacy in the remedy. — *Ibid*.

If truth does anywhere manifest itself, seek not to smother it with glossing deusion; acknowledge the greatness thereof, and esteem it thy best victory when the same doth prevail over thee. — *Hooker*.

The whole *art of healing* may be comprised in three adverbs or words, viz.: *WHAT? HOW? and WHEN?* in other language *what agent to prescribe? how and when to administer it?*

I am here insensibly led to make an apology for the instability of the theories and practice of physic. And those physicians generally become the most eminent who have the soonest emancipated themselves from the tyranny of the schools of physic. — *Late Author*.

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Testimony of Eminent Physicians.

Minerals exert a pernicious and baneful influence on the system : they seldom or never cure, but often destroy the patient. Their operation is altogether uncertain, depending entirely on the state of the stomach whether they act at all, or prove injurious. — *Dr. Beach.*

Dr McNair, of Philadelphia, a physician of the old school, makes the following candid confession: "I have employed," says he, "the treatment recommended in the books, and used indiscriminately by medical men during the last forty years, and found them altogether useless, not only in my hands, but also in the hands of others, some of whom stand at the head of the science. — *Medical Suggestions*, p. 168.

The popular belief, that every country produces simples suitable to cure all the prevailing local diseases, is not void of truth: vegetable substances afford the mildest, most efficient, and most congenial remedies to the human frame. The numerous cures that are daily performed by the use of vegetable medicines, are sufficient evidence of their super-excellent virtues. — *Prof. Rafinesque.*

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The chroniclers of facts, not opinions, survive the oblivious tendencies of time. — *Dr. Cowin.*

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Napoleon says medicine is a collection of blind prescriptions, which destroy life.

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PHRENO-CHART, AND COMPASS OF LIFE.

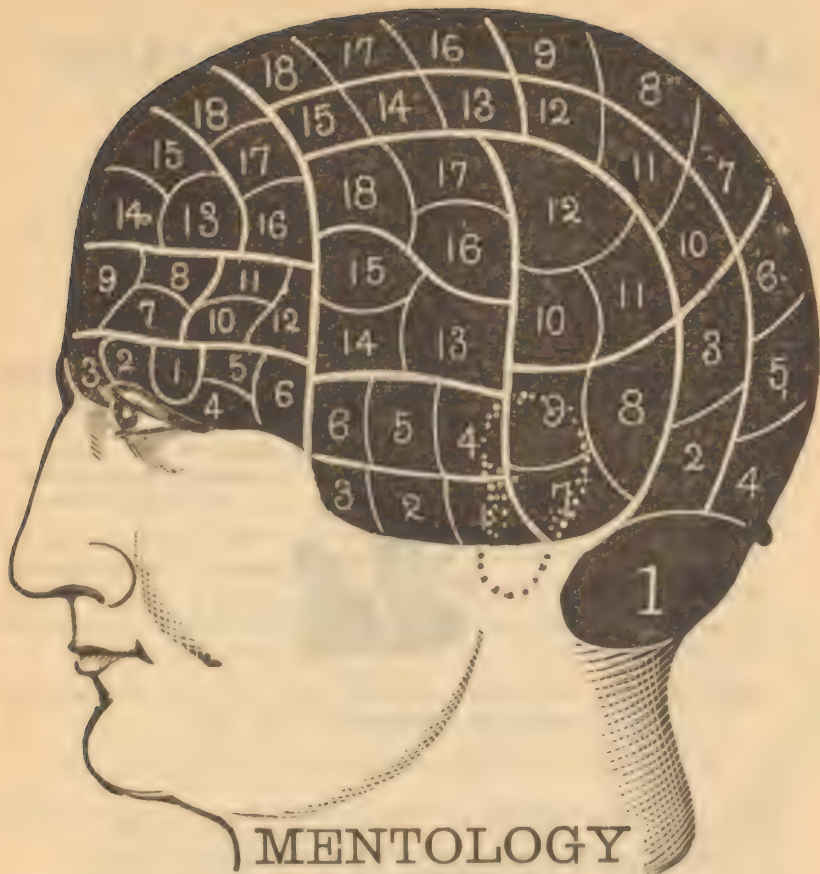
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MENTOLOGY

By R. A. JACKSON, M. D

GUIDALS.

1. Gra-vi-ta-tion.
2. Men-su-ra-tion.
3. For-mu-la-tion.
4. Word-u-la-tion.
5. Reg-u-la-tion.
6. Cal-cu-la-tion.
7. Po-la-ra-tion.
8. Nom-in-a-tion.
9. Rec-or-da-tion.
10. Ti-me-na-tion.
11. To-ne-na-tion.
12. Tu-ne-na-tion.
13. Prim-en-a-tion.
14. Clas-si-fi-ca-tion.
15. Typ-en-a-tion.
16. Der-i-va-tion.
17. Cor-re-la-tion.
18. In-ter-na-tion.

SUIDALS.

1. Di-ges-ta-tion.
2. Cir-cu-la-tion.
3. Res-pi-ra-tion.
4. Nu-tri-ca-tion.
5. Lu-bri-ca-tion.
6. Ven-tri-ca-tion.
7. Vin-dri-ca-tion.
8. Bat-tri-ca-tion.
9. Ex-tri-ca-tion.
10. Pri-ven-a-tion.
11. Ward-en-a-tion.
12. Prud-en-a-tion.
13. Cul-ti-va-tion.
14. Fab-ri-ca-tion.
15. Gar-ner-a-tion.
16. Gran-do-ra-tion.
17. Dec-o-ra-tion.
18. Per-fec-ta-tion.

SOCIALS.

1. Ger-mi-na-tion.
2. Con-ju-ga-tion.
3. Fr'en-de-na-tion.
4. Pa-ren-ta-tion.
5. Hab-ita-tion.
6. Fix-en-ta-tion.
7. Roy-al-ta-tion.
8. No-bi-la-tion.
9. Sta-bi-la-tion.
10. Pub-li-ca-tion.
11. Ju-di-ca-tion.
12. Jus-ti-na-tion.
13. Ho-pe-na-tion.
14. Trus-te-na-tion.
15. Gra-ce-na-tion.
16. Rev-e-la-tion.
17. Grat-u-la-tion.
18. Go'd-e-la-tion.

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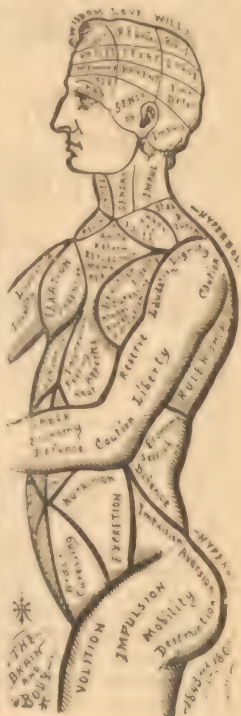
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AND

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AND

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the Righteous Re-
main in them."*

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be judged accord-
ing to the deeds
done in the body."*

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SOCIETIES

—FOR THE—

SUPPRESSION OF VICE.

ARE THEY BENEFICIAL OR INJURIOUS? THEIR
METHODS AND TENDENCIES CONSIDERED.

BY A FORMER VICE-PRESIDENT OF

THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

"It is only when one's thoroughly truthful that there can be purity and freedom. Falsehood always punishes itself.—AYERBACH.

"Whatever retards a spirit of inquiry, is favorable to error; whatever promotes it, is favorable to truth."—ROBERT HALL.

"The knowledge of the human body belongs to every man, woman, and child, and has no more necessary connection with physic than with art, industry, or any of the other occupations that we do in the body and by the body."—WILKINSON.

"For nothing is secret, that shall not be made manifest: neither anything hid, that shall not be known and come abroad."—LUKE viii. 17.

"To speak his thoughts is every freeman's right,
In peace and war, in council and in fight."

COLBY & RICH,
No. 9 MONTGOMERY PLACE,
BOSTON, 1883.

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PREFATORY.

"In the day of adversity consider," is an admonition of Ecclesiastes the preacher. It is a time of trying adversity for freemen and lovers of humanity, when the matured views and opinions of honest, intelligent, and peaceable citizens (heretics though they be), on marriage, divorce, and the social and natural relations of the sexes; and the diffusion of knowledge "generally among the body of the people," on life, love and parentage, are met and resisted by their opponents, not by further information, arguments and opinions, but by brute force, by prosecution, fines and imprisonment, instigated by agents of Societies organized professedly for the suppression of Vice. *Homo sum, et humani nihil a me alienum puto.* Being a man, nothing pertaining to humanity is alien to the author. The following reflections on the object and methods of Societies for the Suppression of Vice are, somewhat, to his surprise, for he had hoped for good from such societies, the results of his consideration: and with all proper deference, are cautiously submitted to the further consideration of thoughtful, honest men and women specially interested in the matter discussed, and especially to all people who, with the author, believe

•
"There's a good time coming,
A good time coming;
Hateful rivalries of creed
Shall not make their martyrs bleed
In the good time coming.
Religion shall be shorn of pride,
And flourish all the stronger;
And charity shall trim her lamp: —
Wait a little longer."

ALFRED T. CLARK

Hyde Park, Mass., May, 1883.

SOCIETIES FOR THE SUPPRESSION OF VICE.

SOME OBSERVATIONS ON THEIR METHODS AND OBJECTS.

“ The vice-suppressing, starched society.
That tribe of self-erected prigs — whose leaven
Consists in *buckramizing* souls for heaven!
Those stiff-necked buzzards, who evince the vigor
Of Christian virtue, by unchristian rigor;
Those Quacks and Quixotes, who in coalition
Compose the canter's secret inquisition.
Dolts in our tolerating constitution,
Who turn morality to persecution,
And through their precious pate's fanatic twists,
Are part informers, spies” and sectarists.

“ Why not extirpate poisonous opinions by force? ” asks Leslie Stephen, in the *April Nineteenth Century*, and he answers, “ because I object to quack remedies.” Criminal laws, he insists, should not be called into play for outrages upon good taste, but only for directly inciting to violence. The fact that an opinion on a book or a picture, is offensive to a majority, is so far a reason for leaving it to public opinion, which in most cases is perfectly able to take care of itself; and we are certainly not impartial or really tolerant, till we are equally anxious to punish one of the majority, for insulting or assailing the liberty of any one of the minority. Pretentious boasting, with ignorance more or less dense, of curative means and processes, characterizes the quack's method of treatment. Besides medical quacks, there are also moral quacks. There are societies formed and operated on quack principles, in their efforts to promote private and public morality. Societies for the Suppression of Vice, as usually conducted, are quack moral societies. Their name, to every thoughtful, perceiving observer, indicates their quack methods. Vice cannot be got rid of by legislative pains and penalties, any more than can fistulas, cancers, and certain other diseases, which nature brings to the surface, so that they are seen, in her efforts to throw

them off from the interior vital organs. Vices, like some diseases, come to the surface, and if their victims are properly treated, may be outgrown, healed, or otherwise eliminated; but if suppressed by external coercion, they will inevitably breed other, and probably worse corruptions, both in the individual and in society. Vice-suppressing societies make clean the outside of the cup and the platter, but their inward part, like that of the Pharisees, is full of ravening and wickedness. They heal the wound of my people slightly, saying, "Peace, peace! when there is no peace."—Jer. vi, 14. In other words, they are quacks. "Vice," says a clear-sighted observer in the April *Popular Science Monthly*, "is not so much a cause as an effect; not so much a disease as a symptom. Vice does not make a nature weak or defective, but a weak and defective nature expresses its weakness and defects in vice." "Vicious inclinations," he says, "are the agents to weed out the redundant and inferior growths of mankind. To leave vicious persons to the natural results of their vices, would be far better policy for society, and more accordant with the injunction of the wise householder, to let both the wheat and the tares grow together until the harvest, than to do the deeds, and to practise the methods often employed by Societies for the Suppression of Vice."

The Inquisition, that memorable and monstrous ecclesiastical organization of stupidity, deceit, and cruelty, was a heresy-suppressing society. Vice-suppressing societies, organized, conducted and supported mostly by orthodox religionists, use, to extirpate vice, methods similar to, though less severe than, those employed by the Inquisition. They advocate oppression, such as imprisonment at hard labor, and pecuniary fines.

Witness their repeated and cruel obloquies and persecutions of Ezra H. Heywood, of Princeton, Mass., formerly an earnest worker with William Lloyd Garrison, Wendell Phillips and Theodore Parker, to abolish negro slavery, and now an honest, persevering and unterrified advocate of certain delicate moral reforms, as he believes them to be. Again and again, at the risk of fortune, family, friends, health, and all the blessings of liberty, — all that makes life worth living, — has this conscientious, intelligent, loyal son of Massachusetts been attacked by the alert agent of the New York Society for the Suppression of Vice, and that, too, when Comstock has been aided by two or three Boston, United States attorneys, in stupid, cruel efforts to

strangle liberty, and to inaugurate in New England a reign of popular ignorance and priestly tyranny in certain departments of sociology—all under pretence of suppressing vice! “Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their minds and conscience is defiled.”—Titus i. 15. Thanks to Judge Nelson’s clear perception and exposition of constitutional law, and to the intelligence and the sound moral sense of the jury, Comstock and his attorneys in their recent effort (April, 1883), to crush Ezra H. Heywood failed, and their expected victim is a free man.

“No slave hunt in our borders, no pirate on our strand,
No fetters in the Bay State, no slave upon our land.”

The New York Society for the Suppression of Vice was incorporated May 16, 1873. During its ten years of existence, Anthony Comstock has been its secretary and agent, and has, also, during the same time been a member of the New York Young Men’s Christian Association, whose object is to improve the spiritual and mental condition of young men. If the means employed by the latter association are similar to those practised, and upheld by the Vice Society, and are adopted, and acted upon by the young men what will save them from becoming, all of them, Anthony Comstocks? Threats, deceptions, frauds, lies and oppressions, are methods of the Vice Societies. “Let not your good be evil spoken of,” is the Scripture injunction. Does Anthony Comstock, or the Society for Suppression of Vice heed it? The *New York Sun* of April 3, 1881, says “no private society, which employs detectives to investigate the morals of people, is tolerable. The men, who will consent to earn wages at such a despicable trade, must of course be mean fellows, whose reports cannot be trusted. * * It is a part of their business to lie.” The same paper in another issue, designates ANTHONY COMSTOCK, as “an autocratic national spy.” The *New York World* remarks of Mr. Comstock, “he shows himself so ignorant and so fanatical as to be one of the last men in the world, to be intrusted with the discretion vested in him by the Federal statute.” T. B. Wakeman, Esq., of New York, well acquainted with Comstock, says of him in a New York paper: “He tempts, and baits, and tests, and decoys, his business is falsehood, his life a crime.” Col. R. G. Ingersoll thus expresses his opinion both of Comstock and his Vice Society: “I regard Comstock as in-

famous beyond expression. I have very little respect for those men, who endeavor to put down vice, by lying, and very little respect for a society that would keep in its employ such a leprous agent." Thousands of similar opinions, in respect to Vice Societies, and their agents, and their methods have been expressed by influential papers, and by honest men and women, throughout the United States, but there is here room for no more of them. Sufficient has been shown to prove that Vice Societies and their principal agent and promoter, are evil spoken of, by honest, intelligent people.

Besides the New York Society, there is a New England Society for the Suppression of Vice, patterned after it, organized and engineered mostly by orthodox religionists, and, like its parent society, often calling for funds from generous men and women to support its agents in their quack efforts to suppress vice. Its methods inquisitional and orthodox, are those of terrorism -- appeals to the apprehensions of its supporters and to the fears of its victims: "Our fears do make us traitors." Huxley says, "Orthodoxy is the Bourbon of the world of thought; it learns not, neither can it forget, though at present bewildered and afraid to move." The Inquisition employed cruelty, deceit and lying in its efforts to suppress heresy. These methods are infernal. The New York Society for the Suppression of Vice also makes use of, and attempts to justify, in the nineteenth century, in the chief city of the Union, tyranny, cruelty, deceit and lying, in its efforts to promote morality and purity. On the engraved seal of this Christian Society are two pictures: one represents, not a son of consolation visiting a stranger in prison, as approved by Jesus in Matt. xxv, 36, but a police officer with a club in one hand, thrusting a wrist-pinioned prisoner, down into a dark dungeon; the other picture represents an able-bodied young man zealously throwing a parcel of books into a flaming fire. Society has somewhat civilized within three hundred years, for the Inquisition burned both the prisoner and his books.

"Every punishment that does not arise from absolute necessity," said the great Montesquieu, "is tyrannical." "Every act of authority of one man over another, for which there is not an absolute necessity, is tyrannous," says Beccaria. He insists "that it is upon the necessity of defending the public liberty," which includes the liberty of each and every citizen, "from the usurpations of individuals, that the right to punish is founded." (*Essay on Crime*, p. 7.) Punish-

ment is itself an infliction of pain or a deprivation of liberty or of property, upon a supposed offender. It is a species of cruelty inflicted by one person upon another, and is justifiable only from the necessity of preserving the rights and liberty of citizens from invasion. Punishment is not justifiable to suppress vice, nor to promote morality. Itself is a species of vice; itself a species of immorality; yes, a species of *crime*, for it violates other persons' rights; it propagates the very evils it would eradicate. Vice develops most among slaves. Morality, that is, honest living and mutual acts of charity and helpfulness, flourishes to best advantage among freemen. Regard for the equal rights and liberties of every citizen, is the only rightful limitation on the rights and liberties of every citizen. Macaulay truly says, "The only cure for the evils of freedom, is *freedom*;" and freedom will certainly, sooner or later, eradicate vice, and bring about a purer and loftier morality than ecclesiastics or vice-suppressionists ever dreamed of. It is upon the necessity of defending liberty,—the liberty of individuals,—from the usurpations of other persons, corporations and vice-suppressing societies, that the right to punish is founded. Yet certain statutes, hastily enacted amid the hurly-burly uproar of the closing hours of Congress some few years ago, at the instance of certain would-be vice-suppressors, and commonly known from the name of their originator and artful enforcer, as the Comstock Statutes, inflict a fine of from one hundred to five thousand dollars, or imprisonment at hard labor from one to ten years, or both the fine and imprisonment, for the offence of depositing in the mail any publication of an indecent character. A far more humane, and not unlikely, an equally effective means of preventing, or nullifying the offence, would have been to enact that such publications, found in the mail, should be destroyed. "Love gives to every power a double power." But a wolfish nature is snarling and ferocious, not sweet nor charitable. When Jesus sent out the twelve apostles, he told them he sent them forth as sheep in the midst of wolves, Matt. x, 16, and when he appointed other seventy he bade them, "Go your ways; behold I send you forth as lambs among wolves." Luke x, 3. Not unlikely, from the ferocity and opposition to new truths, manifested by certain vice-suppressors, there may be now-a-days as ravening wolves in sheep's clothing, in certain churches and good societies, as there formerly were in Jewish synagogues.

The mischievous influences and quackery of Vice-Suppressing Societies are apparent, not only in the deceit, lies and trickery of their agents, but also in their efforts to prevent the increase and diffusion of very important knowledge among the people. Twice has Mr. Comstock, of the New York Society for Suppression of Vice, prosecuted Mr. E. H. Heywood, of Princeton; and once he prosecuted Mr. D. M. Bennett, editor of *The Truth Seeker*, in New York, for depositing in the mail "Cupid's Yokes," a pamphlet in which its author, Mr. Heywood, considers some moral and physiological phases of love and marriage, and asserts the natural right and necessity of sexual self-government. Mr. Comstock has also instituted complaints against citizens for depositing other physiological books in the mail. Dr. R. T. Trall's *Sexual Physiology*, he has attempted to suppress by his persecution. That book is a scientific and popular exposition of the fundamental problems in sociology. To its author, or rather to another book, namely: *The Hydropathic Encyclopaedia*, also by Dr. Trall, do I feel that I am considerably indebted for my life at the present time. Not quite thirty years ago, I was so ill that I seemed to be almost on the borders of the grave. Certain allopathic physicians gave me to understand that my disease was consumption of the lungs; then, for the first time, I accidentally, or, rather as I now think, providentially, came across Dr. Trall's Hydropathic Encyclopaedia. I read it; it inspired me with new hopes, and put me upon the study of hygiene, and proper methods for restoring my health, so that ever since I have felt grateful to Dr. R. T. Trall.

But physiological works are not the only ones that the New York Society for Suppression of Vice would stamp out, if it could. This society is largely officered by religionists, mostly of the evangelical denominations. Infidel books, works by free-thinkers are not to their taste. That they would suppress them, if they could, is evident from the Fourth Annual Report of its Board of Managers, issued in the year 1878. Therein on page 7, they express their satisfaction that "a class of publications issued by free-lovers and free-thinkers, is in a fair way of being stamped out." The attempt to stigmatize books by free-thinkers, by associating them with free-lovers, is a Comstockian trick. At the present time (May, 1883), two complaints made by Henry Chase, agent for the *New England Society for the Suppression of Vice*, against Zeus Franklin are

pending in the Municipal Court in Boston, for selling a certain physiological book on the relations of Life, Love, Marriage, Parentage, etc. Z. Franklin, its author, has for many years been a popular public lecturer on physiology, hygiene, phrenology, and mental and spiritual science. He is a philanthropist, and believes that many of the unutterable woes that have hitherto befallen multitudes of young men and maidens, have arisen from their ignorance in respect to the proper care and functions of the reproductive organs of the human constitution. It does not satisfy him, that the professors and students of medical colleges, should monopolize such important knowledge. He would popularize it, so as to save the people from sexual and hygienic sins, miseries and diseases. In spreading abroad such knowledge, is he not in accordance with section 11 of chapter V of the Second part of the Constitution of Massachusetts? Therein it is expressly recognized that wisdom and *knowledge* and virtue, *diffused generally among the body of the people*, are necessary for the preservation of their rights and liberties. To this patriotic and holy end, *knowledge*—so the Constitution declares—is necessary. No department of *knowledge* is excluded, and there is certainly none more important than that of the human constitution. The Delphic oracle injunction, *Know thyself*, so all important and valuable was it believed to be among the Greeks and Romans, that it was said *e celo descendit*, to have descended from heaven. It was not the purpose, nor design of the Massachusetts Bill of Rights to shut up within college halls, medical schools, and theological seminaries, any department of knowledge, nor to limit medical, or other knowledge for the profit, honor or private interest of any one man, family or class of men. Such limitation is expressly prohibited in article VII of the First part of the Constitution which declares, “Government is instituted for the common good; for the protection, safety, prosperity and happiness of the people; and not for the *profit, honor or private interest of any one man, family or class of men.*” As before stated, it declares “knowledge,” “diffused generally among the body of the people,” “to be necessary for the preservation of their rights and liberties.”

“And I doubt not thro’ the ages one increasing purpose runs,
And the thoughts of men are widen’d with the process of the suns.”

That the proper knowledge of the sexual organs, is not to be tabooed, nor legally prohibited by vice societies or other

pretentious quacks and ignoramuses, is evident, also, from the remarks of Judge Lowell in the United States District Court in Boston, some two or three years ago, when Comstock complained of a Mr. Jones for depositing in the mail an *Illustrated Marriage Guide*, a treatise on the sex organs. Judge Lowell after examining the book said that "it treated certain subjects supposed to be unknown and not supposed to be known, and which he thought ought to be taught in school, and that he did not see anything at all indecent in the book."

"Ignorance is the curse of God,
Knowledge the wing wherewith we fly to heaven."

—Henry VI. Part 2.

Besides restraining the increase and diffusion of most important knowledge, the evil effects and quackery of vice-suppressing societies are seen not only in the deceit, trickery and lying practised by their agents, but in the depreciation of truth and perfect integrity (which is the very life and essence of all genuine virtue and morality), and in the justification by teachers of religion, and doctors of divinity, of deceit, deception, and lying as practised by the agents of such societies.

At a public meeting of the New York Society for the Suppression of Vice, January 16, 1880, Rev. Howard Crosby, is reported in the papers of the following day, as having there said, in his speech, "I believe in deceit," and as having otherwise supported Comstock's methods. In *The Independent*, of September 21, 1882, it appears that, the Rev. J. M. Buckley, D. D., LL. D., a Methodist, said at Chautauqua, that Anthony Comstock was right in employing falsehood and deception in the detection of crimes. In his letter in the same *Independent*, the Rev. Dr. Buckley, himself writes: "Deception to the extent of purposely misleading action—the use of decoy letters for the detection of mail and money-drawer robbers, counterfeiters, etc., I believe to be right." His principle appears to be, that all lying which has a good object in view, is justifiable, a doctrine which the Apostle Paul, in Romans iii, 8, indignantly disavows, intimating that the damnation of those who so practised it was just. Though the Rev. Dr. Howard Crosby believes in "deceit," and the Rev. Dr. Buckley believes "deception" to a certain extent "to be right," yet many honest New England people abhor such methods

of suppressing vice, and believe, with the Proverb writer of the Old Testament, that the end of such ways, "are the ways of death." Let candid people, who would know somewhat of the ways that are dark, and the tricks that are potent, practised by vice-suppressing societies, read the records of their doings in their Reports. The 25-cent pamphlet entitled "Anthony Comstock, his Career of cruelty," etc., published at the office of *The Truth Seeker*, 21 Clinton Place, New York, also purports to give information of his ways and methods as agent of the New York Society, tricks, deviltries, and methods, which, if truly reported, will consign his name to infamy. Many good citizens now believe that the disfranchisement of such societies, and the removal of Comstock from any and every government office that he holds, would be a gain for public, and individual honesty and morality.*

Noxious are these "deceit" and "deception" vapors emitted by Christain doctors of divinity and vice-suppressing quacks. *Ex oriente lux*. Let eastern light shine with healing in its rays. "Be free from duplicity and stand firm in the path of truth," says Kreeshna to Arjoon in the second chapter of the *Bhagvat Gēta*. "There is no religion higher than truth," is the motto of the Maharajah family of Benares. "Truth will lead to every virtue; purity of mind comes by truthfulness," is another Hindoo maxim.

"Thou shalt abstain from deceiving others, by word or deed. Thou shalt speak no word that is false," is a Buddhist commandment. "Wisdom never lies," says Pallas to Telemachus in the *Odyssey*. "To speak the truth, and perform good offices, are two things that resemble God." "Every man ought to speak, and act with such perfect integrity that no man could have reason to doubt his simple word," was the precept for truthfulness taught by Pytha-

*Grotesque and monstrous were certain forms of animal life on earth in long past geologic ages. Certainly not less grotesque and hideous, to our wiser and more charitable descendants, will appear certain manifestations of existent church morality. Are doctors of divinity and church members, who justify deceit, practise deception, inflict barbarous imprisonment and enormous fines on authors and vendors of books, and treatises on Love, Marriage, and Parentage, than which there are scarcely any subjects more important for men and women to have knowledge of, any less "fools and blind guides" (so Jesus called them) than those who formerly strained at a gnat and swallowed a camel? Nowhere in either the Old or the New Testament do we read that men are called upon to "suppress vice." On the contrary, Jehovah requireth naught of thee "but to do justly, and to love mercy, and to walk humbly with thy God."—Micah vi, 8. Hypocrisy is the synonyme of Phariseism in some dictionaries. Not unlikely in future editions "vice-suppressonists" may be the equivalent of Pecksniffs, liars and deceivers.

goras. Not less free from Comstockian guile and vice-suppressors' notions of truth and honesty, are the sentiments of certain modern free-thinkers. Prof. Huxley said of Darwin, that "the love of truth was the passion of his noble nature." John Stuart Mill's step-daughter, Miss Helen Taylor, said, "that no conceivable circumstances could override the obligations to veracity." Marian Evans writes, "The power of seeing and reporting truly is a form of health that has to be delicately guarded:" and as an ancient Rabbi has solemnly said, the "penalty of untruth is untruth."

To many honest, simple-minded men, it is a matter of inexplicable surprise that evangelical ministers, professing as they do great reverence for the Bible, overlook or otherwise disregard its teachings on essential morality, after becoming members of vice societies. What Christian other than a vice-suppressionist would slight the following passages in its holy pages: "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."—Psalm ci, 7. "Woe to thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee."—Isaiah xxxiii, 1. "Oh deliver me from the deceitful and unjust man."—Psalm xliii, 1. "Thou givest thy mouth to evil, and thy tongue to deceit."—Psalm lv, 19. "A deceitful witness speaketh lies."—Prov. xiv, 25. "And the devil that deceived them was cast into the lake of fire."—Rev. xx, 10. The chicanery of clerical vice-suppressors to gloze with soft words the untruths of their agents, would not deceive him who wrote:

"Whose tongue soe'er speaks false,
Not truly speaks; who speaks not truly lies."

King John, Act iv. Sec. 3.

Lying is a vice, but not to be suppressed by statute. Thanks to Providence some clergymen are not so easily hoodwinked as others are, by pretentious morality and specious quackery. Rev. Sydney Smith, referring to a London Vice Society, said, "It is hardly possible that a society for the suppression of vice can ever be kept within the bounds of good sense and moderation. * * The loudest and noisiest suppressors will always carry it against the more prudent part of the community; the most violent will be considered as the most moral, and those who see the absurdity will, from the fear of being thought to encourage vice, be reluctant to oppose it. * * Men whose trade is

rat-catching love to catch rats : the bug-destroyer seizes on his bug with delight ; and the suppressor is gratified by finding his vice. * * So much fraud and deception are necessary for carrying on his trade — it is so odious — that no man of respectability will ever undertake it.” A brave, but prudent New York Baptist minister, Rev. Dr. W., offered, in 1880, a protest in the public prints against such societies. We have space for only a few of his words : “ I have frequently denounced to my clerical brethren the anti-vice movement, as at present it appears. The fact is, a sort of moral cowardice has overcome and paralyzed many who fear to be unpopular, and hence speak not their minds. I oppose the jesuitism of this anti-vice movement, for the effort is made to dragoon the whole church into supporting a system of lying espionage. The effort is made to get the money of the benevolent, to support a band of oppressive spies. * * While making laws regulating the mail so as to prevent wicked persons from appealing to the cupidity, or weakness of the wicked, and so luring them to their ruin by fraudulent schemes, I want the law so to read that ‘ Comstock & Co.’ cannot, by making a like appeal to the cupidity of the wicked, lure them to their ruin. * * Again, no need to have a young man and his fanatical associates undertaking to say to respectable families and their physicians : ‘ You have no right to think for yourselves in the matters of the most sacred bodily concern : it is obscenity in the family to have to do with these things.’ * * The time has come for protest.”—A NEW YORK PASTOR.

If orthodox doctors of divinity and evangelical vice-suppressors were immersed in the spirit of truthfulness, the impurity which they now believe to be in “Cupid’s Yokes,” Walt Whitman’s “Leaves of Grass,” and physiological treatises on Love, Marriage and Heredity, would be cleansed from the lenses of their eyes : for to speak truth is to talk in God’s own tongue, and it renovates and purifies a person’s whole being. No fraternity with these Christian doctors of divinity, who believe in deceit, and that deception is right to a certain extent, could Homer’s truthful hero have had,—he who said,

“Who dares think one thing and another tell,
My heart detests him as the gates of hell.”

Is it only among pagans that the doctrine is taught of perfect unswerving allegiance to truth ? Is there no American moralist whose soul is far above fiends that would palter with

us in a double sense, any one whose perceptions are clear enough to teach that death is preferable to a lie? Yes! Thanks to the Giver of all good for Ralph Waldo Emerson. He was in his early life a Christian minister, but ever living true to his highest perceptions of right, he put off both the ministerial robe and the Christian name, and crystallized his thought in the simple stanza—

“Though love repine and reason chafe,
There came a voice without deny,
’Tis man’s perdition to be safe,
When for the truth he ought to die.”

It is a Persian maxim that to him whose feet are shod with leather, walking feels the same as if the whole earth were covered with leather, for wherever he goes he treads on leather. So it seems to me that a pure soul, and it must be an educated one, is clad in purity, and is above all consciousness of impurity. Ignorance darkens the soul, prejudice distorts it. Ignorance and prejudice combined will breed in the minds of their victims

“Gorgons, and hydras, and chimeras dire.”

Hence it happened that Socrates, the wisest of the Greeks, was accused in his seventieth year, of teaching impiety, and of corrupting the youth. Yet in truth the knowledge which all his life he sought to acquire and to impart to others, was the “Know thyself” of the Delphic oracle. This knowledge was too wonderful for his accusers, as it appears now-a-days to be for vice-suppressionists; it is high, they cannot attain unto it. The impiety and corruption charged upon Socrates, was not in him, but in the ignorant, prejudiced minds of his accusers. So also in a subsequent age, in another nation, treason and blasphemy were charged by elders, chief priests, scribes and zealous religionists upon the Man of Galilee. Their narrow and bigoted minds perverted his divine teachings. They said his words were blasphemy; but the blasphemy was not in his words, but in their thoughts, and misapprehensions. His words simply stirred up and revealed to themselves the errors and blasphemy of their own thoughts, which errors and blasphemy, they mistakenly attributed to Jesus.

As blasphemy so called, may arise in persons’ minds, from their ignorance or miseducation in respect to the person or object supposed to be blasphemed, so may obscene thoughts

arise in ignorant, or perversely instructed minds, from their deficiency of knowledge in respect to the normal use, or manifestations of amateness. As the diplomated chief priests and religious teachers of eighteen hundred years ago, professing themselves to be wise, changed the pure religion and simple truths spoken by Jesus, into blasphemy, so the manifestations of love, whether expressed in forms of art, in scientific treatises, in classics, poems, or other literary works, are apt to awaken only obscene and lewd thoughts and images in the minds of vice-suppressors. Yet they occupy respectable, sometimes conspicuous and honored positions in modern society. It is not for me to remind them, for they will probably themselves think of Jesus' comparison of certain ancient respectables, to whited sepulchres, beautiful outwardly, but within full of all uncleanness. Yet knowledge will cleanse the soul of this uncleanness; but strange is it, that against the books, works of art, and other means of imparting the appropriate knowledge, the vice-suppressors wage bitter war. "Woe unto them," said the prophet, "that put darkness for light, and light for darkness."—Isaiah v, 20.

Whoever cannot look on unadorned representations of the human form divine, in works of science or of art, without consciousness of obscene or lewd thoughts, proves his ignorance, miseducation or the impurity of his own heart, from which proceed evil thoughts, adulteries, fornication, false witness and blasphemies, and verifies the words of Jesus that he has committed adultery in his heart.

"Give to me the flower" (so Swedenborg relates), said an inhabitant of a dark sphere to an angel. The angel gave to him the flower, but, as he took it, the flower became a scorpion. "It was a flower," said the angel in explanation, "but your thoughts, as you received it, changed it to a scorpion." So the obscenity charged by Vice-Suppressionists, as being in "Cupid's Yokes," and in books on Love, Life, Marriage and Parentage, are not in the books, but in their own darkened, prejudiced, perverted imaginations and thoughts, to whom now-a-days, more than to agents and officers of Vice-Suppressing Societies, are applicable the words of Jesus: "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."—Matt. xxiii, 26.

A clean-minded, educated person sees more clearly the purpose and meaning of treatises on Love, Marriage,

Parentage, etc., than does a Vice-suppressionist. He sees something more than men as trees walking. His mental atmosphere is not black with ignorance and prejudice. He sees in *Cupid's Yokes* and books on Life, Love, Marriage and Parentage, in respect to which he has knowledge, the thoughts of their authors, not any impure reflections of his own thoughts. He may also see in the streets, victims of vice, of ignorance, of excess, of misdirection and misfortune. Towards such unfortunates, his sympathy, charity and assistance go out. He does not burden them with fines and imprisonment, nor otherwise make their life grievous to them. But he seeks to instruct them, and legally restrains their liberty, only so far as may be necessary to protect the rightful liberty of other persons.

To an ignorant person, or to a backward-looking son of time, every forward step in science, stirs up his prejudices, and in the mists and shadows of his ignorance, he experiences a certain fearful expectation of judgment, and is eager to assist the powers that be, in devouring his adversaries. Truly does Huxley say, that "extinguished theologians" (he might also have truly added, vice-suppressionists) "lie about the cradle of every science as the strangled snakes besides that of Hercules."

Certain vice-suppressionists, especially their agents, do not expect to trust entirely to their virtue or to the contributions of generous friends for their support and livelihood. Their purpose is to wage war, and they hope to forage on the enemy. Hence in certain of the States, Comstockian Statutes partially provide for them. For instance in Massachusetts, section 16, chapter 207 of the Public Statutes provides that one-half of the fine paid by an offender for selling indecent literature, shall be paid to the informer and prosecutor. So far the agents of the Vice-Suppressing Societies have not publicly reported the amount of their perquisites. Section Seven of the act of incorporation of the New York Society for Suppression of Vice, provides that one-half of the fines collected through its instrumentality, shall accrue to its benefit. That, with salaries, informers' snacks, and hush-money extorted from victims under threats of exposure, may make an agent quite rich, if he remain long in office. But ought not informers to be well paid? They run a risk. People will not always endure them. Suetonius mentions, among the calamities in Rome in the time of Titus —

"Were informers and those who employed them; a tribe of miscreants who had grown up under the license of former reigns. These, Titus ordered to be lashed and well cudgelled in the forum, and then, after he had obliged them to pass through the amphitheatre, as a public spectacle, commanded them to be sold as slaves, or else banished to some rocky island."

May the day be far distant when Rev. Dr. Howard Crosby and Rev. Dr. J. M. Buckley and Anthony Comstock shall suffer such tribulation on Boston Common, New York Battery or Central Park. It was not of Anthony Comstock, but of another informer, that Curran the Irish orator said :

"To credit a vile informer, the perjurer of a hundred oaths, a wretch whom pride, honor or religion could not bind. He measures his value by the coffins of his victims, and in the field of evidence, appreciates his fame as the Indian warrior does in fight, by the number of scalps with which he can swell his triumph. He calls on you by the solemn league of eternal justice, to audit the purity of a conscience washed in his own atrocities. . . . Whether his soul shall go to heaven or to hell, he seems altogether indifferent; for he tells you he has established an interest in each."

In March, 1770, in Massachusetts on Cape Ann, a number of the inhabitants took Jesse Savill, an informer, from his bed, and after having carted him naked, holding a lighted lantern, around the town, so that every one might see him, bestowed a handsome coat of tar upon him, and placed him on the town pump, and caused him to swear nevermore to inform against any person, and to give thanks for the gentle treatment he had received. It is to be hoped that neither the agent of the New England Society for Suppression of Vice, nor the cunning, deceitful, crafty agent of the New York Society may ever be subjected to such primitive justice. Yet the Scriptures caution: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi, 7.

Vice-Suppression Societies are quackeries, nuisances and mischief-makers. They are, unintentionally, on the part of of their supporters, nurseries of false morality, of hypocrisy and deceit. They do enormously more evil than good. They terrorize, or demoralize and inhumanize, wherever their influence is felt. Let them cease their villanous methods of cruelty, deceit, deception and lying. Let them disband, and their members learn and practise scientific truth and New Testament morality. Let them prefer knowledge on sexual matters to ignorance, truth to lying, honesty to deceit, and benevolence to cruelty.

From the last Report (1883) of the New England Society for the Suppression of Vice, may be gained some inklings, mere hints of the less offensive methods practised by Vice Societies, in carrying on their work. The Society is young, and has not yet attained the age, revenues, monstrosity, nor adroitness in outrageous and execrable modes of procedures, of its New York prototype, as detailed in the book, "Anthony Comstock, his Career of Crime and Cruelty," herein previously alluded to. That Christians, church members, ministers and doctors of divinity should be conscious of no dishonor, of no feeling of meanness in practising or approving the deceptions, deceptions, artifices, inveiglements and other contrivances of fraud and falsehood usually employed by agents of Vice Societies, is a psychological problem to be solved by purer and honest Christians than are the members of such societies, or else by wiser and better beings than Christians. The Rev. Secretary of the New England Society for the Suppression of Vice, reports, that "our agent has watched with unremitting scrutiny the shop windows;" that "low theatres and other places of entertainment are constantly under the scrutiny of our agent;" that "very many test-letters have been written in reply to suspicious advertisements;" that "our agent has personally inspected several suspicious printing establishments *incognito*;" that "our agent has personally called upon certain dealers with reference to a "particular book of an indecent character offered by them" — probably Walt Whitman's *Leaves of Grass*, which could no more be appreciated by smutty-minded people, than pearls by swine. "I am so glad that your Dictionary has no nasty words in it," said a withered old maid to Dr. Johnson at its first publication. "Ah! so you have been looking for them," answered the doctor. On matters no less unsavory has the mind of the agent of the N. E. Vice-Suppressing Society for the last year been engaged, as appears by its report. He has been looking for them. What a preparation of soul for the future life!

"The tissue of the Life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And painted on the eternal wall
The Past shall reappear."

The mistrusts, the squint suspicions, the anxious peerings for evil, the plottings to entrap the evil doer, these thoughts that daily fill this vice-suppressing agent's mind—what inducements, earthly or heavenly, could influence an honest man to admit them into the sanctuary of his soul, or to risk the reappearance of their hideous images, to his mental vision hereafter, as the panorama of his earthly life unrolls before him? “He that is unjust let him be unjust still; and he which is filthy let him be filthy still,” was the angelic fiat.

The Rev. Secretary of the Vice Society further reports—that the advertising of a “lottery office was promptly stopped by us. We wish we could report equal success with regard to the advertisements of so-called Clairvoyants.”

Clairvoyants are clear-seers, and can often see the thoughts and intents of the heart. No wonder, therefore, that vice-suppressors attempt to suppress them, “For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved.”—John iii. 20. And as a rule it has been remarked that “the *mouchard* (spy) is often as great a rascal as the criminal he is hunting.” In 1825 the suspicion that Vidocq was himself the originator of many of the burglaries he was so successful in ferreting out, became so strong in France, that he was dismissed from the police force.

The report continues: “We have just secured the arrest (March 24) of a miscreant who has been printing and selling a vile book in our city.” The alleged miscreant is Mr. Franklin, herein before mentioned, and the alleged “vile book” is his “Illustrated Medical Counsellor,” a useful, instructive and moral book, requiring for its composition, very considerable acquaintance with anatomy and physiology, and a more than ordinary knowledge of the laws of heredity and the human temperaments. It is valuable to young parents, whose means do not permit them to obtain larger and more expensive works, treating of the same subjects. It is a book emanating from a good head and a kind heart, and one of which, doubtless, many intelligent, pure-minded people would a thousand times prefer to have been the author, than of the last report of the New England Society for the Suppression of Vice. Mr. Franklin, wiser by his experience, will probably hereafter heed the scriptural injunction, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you,” a direction whose meaning, if applicable

to himself, appears to be, that he is not to give or to sell illustrated books of human physiology, to vice-suppressors for their instruction, lest they spurn them and turn again and prosecute him.

Not a vice-suppressor, but a spiritual reformer, an apostle of Jesus Christ was he, who, surprised at their stupidity, cried out to certain ignoramuses of his day, "What! know ye not that your body is the temple of the Holy Ghost?" 1 Cor. vi, 19. "Know ye not that ye are the temple of God," and that "the temple of God is holy, which temple ye are?"—1 Cor. iii, 16, 17. What suitable appreciation of that holy temple can sectarists have, who regard pictorial illustrations of its anatomy and physiology as obscene, who stigmatize as "vile," books which impart information in respect to its structure, uses and preservation, and who seek to oppress with pains and penalties, and designate as "miscreant," honest men and women who diffuse "knowledge" of it, "generally among the body of the people"? Are such sectarists paragons of purity, or are they quacks and ignoramuses?

The New England Society for the Suppression of Vice, in one of its appeals for money, says, that its agent "will give attention to stores where immodest photographs are exposed for sale, and promises to do all in its power to silently remove every temptation to impurity and vice to which its notice is called." While giving attention to these matters, it would be well for the Society and its agent to consider whether they are qualified to pass judgment upon them. They, and persons like-minded with them, have complained of Walt Whitman's *Leaves of Grass*, and of nude pictures and engravings of the human form, as being immodest and obscene. Perhaps the immodesty and obscenity are in their minds, not in the book nor the picture. The impure ear pollutes the purest speech. The obscene soul sees nothing but obscenity in the *Venus de Medici*,* the *Apollo Belvedere*, in the nude figures of art galleries, schools of design, and in treatises and pictures of human physiology. Yes,

*The first plaster cast of the "*Venus de Medici*" ever seen in the United States was brought to Pennsylvania in the latter part of the last century by R. E. Pine, an English portrait and restoration painter; but the nudity of the statue gave such offense to the women of Philadelphia that Pine was forced to exhibit it to his friends in private. Almost a quarter of a century later, when some fifty casts of famous statues belonging to the Lenoir Gallery were shown at the exposition of the Philadelphia Academy of Fine Arts, the managers were compelled to set apart one day in each week for women, and on such days to keep the naked figures carefully covered up.

the obscenity complained of may be inside not outside of themselves. "Is that picture indecent?" asked Boswell, pointing to an engraving of a naked woman. "No, sir," replied Dr. Johnson, "but your question is." A Presbyterian lady censured as nasty, one of Miss Lewis's nude statues. "Madam, your mind is nastier than my statue," was Miss Lewis's answer.

"Thoughts impure
May pass through mind of angel, or of man,
And leave no stain."

It is the mind, as Whittier says, that really sees, shapes, and colors all things. "Unto the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure, but even their mind and conscience is defiled."—Titus i. 15. To philosophers, physicians, physiologists, artists, liberals and perceiving people, nude pictures suggest no impurity, because their minds are not impure. Knowledge has cleansed their souls. The Comstockian criterion of sexual purity, viz., sexual ignorance—misnamed innocence, is an erroneous, a false standard. A misguiding beacon light, it has betrayed and wrecked countless multitudes of honest men and women, of confiding youths and maidens, and been a hideous and cruel obstruction to the development of sexual science. Lewis L. Delafield, Esq., in his remarks January 30, 1883, before the New York Society for Suppression of Vice, suggested that "proper instruction, properly given by the right person at the right time, would remove most of the danger resulting from ignorance and inflamed imaginations in respect to these delicate matters." In respect to it, he said that "very false notions exist—notions founded on good intention, and backed by modesty—often false modesty. The subject is extremely delicate, and must be delicately handled: but depend upon it, that honesty and truth are always right, and that there is nothing wrong in the natural craving which God implanted in us, under control of reason and conscience, and which He pronounced very good."

Theodore Parker said to the Calvinist who sought his conversion, "Your God is my devil." Equally true is it that Comstockian purity, unfortunately for themselves, accepted as genuine internal purity of soul, by Christian Young Men's Associations and Vice-Suppressing Societies, is the sheerest quackery, offensive and nauseous to gentle, intelligent and pure-minded people. Less meddlesome and hypocritie, more

truthful, peaceful and happy would human society be, if the virile potencies of God and Nature were better known and more religiously appreciated.

One of Ariosto's apologues used by Macaulay in his essay on Milton, and especially applicable at the present time when the Comstockian glamor distorts the vision of many excellent and Christian people from the principle of truth in the Church, and of liberty in the State, is

Of a fairy, who by some mysterious law of her nature was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were forever excluded from participation in the blessings which she bestowed. But to those who in spite of her loathsome aspect pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love, victorious in war. Such a spirit is Liberty. At times she takes the form of a hateful serpent. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory. There is only one cure for the evils which newly acquired freedom produces—and that cure is *freedom*!"

In other words experience is the best of all teachers. It is on the principle of LIBERTY or *freedom* for every man to do all that he wills without infringing on the equal right of any other man, that the state and national constitution of each and all of the United States are founded. It is the American ideal of civil government. It is this principle of *Freedom* to do whatever a person wishes to do, limited only by the principle of justice, viz., regard for the corresponding freedom of other people that differentiates the American ideal of government from the ideals out of which developed Asiatic and European governments. To this principle, every intelligent American who can perceive celestial beauty even when disguised, will trust, even in the dark hours when Comstockian storms darken, thunder and sulphurize the air, as patient Job trusted in his Redeemer. "Though he slay me, yet will I trust in him." Through just liberty, through their experiences (if not crushed by Comstockian statutes, which insidiously work a thousand times more harm than good) will all men certainly and finally come into the way of wisdom, morality and uprightness.

The promise of the New England Society for the Suppression of Vice "to do all in its power to silently remove every temptation to impurity and vice to which its notice is called,"

is another illustration of quack methods of promoting morality. Purity and virtue can be born and developed only from and through liberty and knowledge—from opportunity to know, and to choose either the right or the wrong (otherwise it is not liberty). Yes! from and through temptation.

The fourth chapter of Matthew relates, "Then was Jesus led up of the Spirit into the wilderness to be *tempted* of the devil." Comstock says that his entrapping letters are not decoys, but are "tests." Perhaps future orthodox revisers may adopt the suggestion, so that the verse shall read, "be tested of the devil." It is not for us to point out every resemblance between the ancient and the modern tempter or "tester" if that word be preferred. Temptations are to be resisted, to be conquered; not removed as vice-suppressors advise and work for. The evils of liberty will work their own cure; for through experience comes knowledge; knowledge of the folly of vice, and the excellence of virtue; and then sooner or later will virtue be preferred. What becomes of young people brought up, removed from every temptation, as recommended by the New England Society for the Suppression of Vice? Thousands of cases of their moral shipwreck might be told; but a short note by Dr. Thomas Inman on page 602 of vol. 2 of his "Ancient Faiths Embodied in Ancient Names," epitomizes a sufficient answer. Dr. Inman, brother of the Inman whose name designates an English line of ocean steamships, was for many years physician to the Royal Infirmary in Liverpool, and lectured successively on botany, medical jurisprudence, materia medica, therapeutics, etc., in the School of Medicine in that city, and was president of its Literary and Philosophical Society. He had a wide field of observation, and valuable is his testimony.

"I have often heard it alleged that the wildest, and apparently the most depraved of our educated young men, are those who have been brought up the most strictly by their parents or others, in a religious point of view. My own observations fully bear out the general idea. The mind of such has been overloaded with imaginary terrors which inundate the thoughts, when the intellectual has once succumbed to the animal being, and moral drunkenness is resorted to, that thought may be drowned. If pious fathers studied sound sense as well as religion, they would have fewer profligate sons. I know many bad men, but few are more utterly vile than the offspring of certain ministers of religion. The worst youth I ever knew familiarly, could to my knowledge trace his villainy to the puritanic strictness of a conscientious but narrow-minded father."

This view appears to be corroborated in the last Report (the ninth) of the New York Society for the Suppression of Vice, which, on page 6, alludes to "most shocking matter" (it probably did not shock Comstock, than whom probably no one living is more familiar with such matter), which Comstock had traced to a young lad in Wall Street, New York city, *the son of a clergyman*. This youth, about twenty-one years of age, at first denied having any such matter at all. The agent then demanded what he had in his pockets, when, becoming frightened, he handed out twenty varieties."

Short-sighted and poor managers would they be, who should advocate filling up the canals and rivers of a country, as a precaution against youths and children being drowned in them. The preventive would be a greater calamity than the danger to children. Knowledge of the art of swimming, would be a more useful and less expensive protection. Amative principles for good and wise purposes are inherent in human nature. To attempt to ignore them in youth, or unwisely to repress or suppress them, is folly. Nature works. Suppression necessitates perversion or distortion. Secret vice, vile affections, unnatural lusts, unseemly and nameless obscenities were engendered in monasteries, nunneries, and other places where coercion and modern vice-suppressing methods (the new is old, the old is new) were adopted to repress the natural instincts. Let them be regulated by the instructed inward monitor; not suppressed by legislative pains, penalties and other quackeries. The proper function of government is to preserve the rights of citizens against invasion; not to promote morals or religion. These flourish best free from legislative interference.

"Rather bear the ills we have,
Than fly to others we know not of."

True wisdom, productive of genuine morality, is Terence's maxim, *Nosce omnia hæc salus est adolescentulis*, that youth derives its safety from knowledge.

Spartan young men and women, than whom never were youth trained more thoroughly and effectively to control their appetites, acquired their temperance and self-government, not through ignorance (often by vice-suppressors mistaken for innocence) but by knowledge of the evils of excess. They witnessed again and again, until knowledge became repetition, the indecent dances, the drunken revelries, and other debaucheries of the Helots. Thus they were

armed with knowledge, and knowledge made them virtuous. Ignorance is the quack method advocated, and as far as possible, enforced by Societies for the Suppression of Vice.

In the organization of the New England Society for the Suppression of Vice, are enrolled the names of many excellent men. Office, except the paying one of agent, in such a Society is not desirable; it is unsavory. Probably neither its gentlemanly and accomplished president, nor the learned vice-presidents, have permitted the use of their names, except from feeling that they were more or less guardians of the morals of youth. Probably none of them would care to stand alone in their respective positions; but union is strength and each one shares in the good name and honors of his associates. But when they learn the base uses to which this, and other Vice Societies are sometimes put: viz., to shut out knowledge, to hinder investigations in Social Science, to promote deceit, deception, cruelty, lying and other frauds, doubtless they will not desire re-election. In time all Vice Societies will die, but the records of their infamies will survive.

From their avowed practices and justification of deceit and deception; from their ignorance of honest dealing with human beings, in respect to the reproductive parts of their nature; from their advocacy and enforcement of severe legal pains and penalties upon unfortunate and uneducated offenders, whose offences are the effects, rather of their ignorance, than of criminal purposes; from their evil results; from the opinions and observations of many wise and good men, we are constrained to believe that Societies for the Suppression of Vice, as now conducted, are unworthy of public confidence.

“ My work is finished; I am strong
 In faith and hope and charity;
 For I have written the things I see,
 The things that have been and shall be.
 Conscious of right, nor fearing wrong,
 Because I am in love with Love,
 And the sole thing I hate is Hate;
 For Hate is death; and Love is life,
 A peace, a splendor from above;
 And Hate a never-ending strife,
 A smoke, a blackness from the abyss
 Where unclean serpents coil and hiss!
 Love is the Holy Ghost within,
 Hate is the unpardonable sin!
 Who preaches otherwise than this
 Betrays his master with a kiss.”

APPENDIX.

*Extracts from an Address delivered in Boston,
March 30, 1879.*

BY ELIZUR WRIGHT.

FELLOW CITIZENS :—

It is becoming to submit to necessary evils with fortitude and equanimity. One of these evils is that of protecting society from criminals by pains and penalties. Every day is saddened by many cases of this necessity, which should stimulate every one who loves his race, in all kindness and charity to attract mankind away from crime and open all possible avenues leading in an opposite direction. But punishing the innocent is not a necessary evil, and we are not called upon to view it with any complacency or forbearance. On the contrary, wherever it takes place without kindling public indignation, there society is on the downward road to perdition, or has arrived at it. It is a sad omen for the second century of our Republic, to see our courts straining at gnats and swallowing camels,—punishing honest authors and book-sellers on pretence of obscenity, and neglecting to punish for enormous bribery and breach of trust the heads of powerful corporations, secular and ecclesiastic. There never was a louder call for popular indignation than in the case of this prosecution of D. M. Bennett for “depositing *Cupid’s Yokes* in the United States mail.” Congress violates the Constitution by assuming power to legislate at all on the morals or moral tendency of matter offered to the mails. The Supreme Court commits a still more dangerous outrage by pronouncing it constitutional. Judge Benedict administers the *coup de grace* to the liberty of the press when he instructs a jury that any book, without regard to its general scope or intent, is unmailable, when any passage or expression in it is obscene, lewd, or indecent, by the following tests: “The *test of obscenity* is whether the *tendency* of the matter is to deprave and corrupt the morals of those whose minds are *open* to such influences, and into whose hands a publication of this sort *may* fall. *Lewd* means a *tendency* to excite lustful thoughts. Passages are *indecent* within the meaning of the statute if they contain obscenity: that is to say, matter having *that form* of indecency which is *calculated* to promote the general corruption of morals.”

Here is individual liberty, freedom of thought, speech, and printing completely overthrown. Our own Bill of Rights, I mean that of Massachusetts, asserts, Art. IV—

“The people of this Commonwealth have the sole and exclusive right of governing themselves, as a free, sovereign and independent State, and do, and forever hereafter shall, exercise and enjoy every power, jurisdiction, and right, which is not, or may not hereafter be, by them expressly delegated to the United States of America, in Congress assembled.”

Now, neither Massachusetts nor New York has ever delegated to Congress the power to punish a citizen of either for the immoral “tendency” of words put into the mail. Again, Art. XII. of our Bill of Rights asserts: “No subject shall be held to answer for any crime or offence until the same is fully and plainly, substantially and formally described to him.” Here a law which defines nothing is interpreted by “tendency,” a term still more indefinite.

Our Bill of Rights says, Art. XVI.—and the Constitution of the United States also says as much.—“The liberty of the press is essential to the security of freedom in a State; it ought not, therefore, to be restrained in this Commonwealth.”

No one but a traitor, a bigot, or an idiot could pretend that, under this Article, a man can be punished for anything he may print, or put in the mail, whatever its moral “tendency” may be, till it is proved that he has actually corrupted somebody’s morals with it, or provoked a breach of the peace by obtruding it upon somebody against his will. To make the author punishable for the immoral “tendency” of what he writes, the printer for what he prints, or the bookseller for what he sells, on the opinion of a board of censors termed a jury, is to restrain the liberty of the press, if there is any possible mode of doing it.

Such a law under such an interpretation is a vastly greater terror to the innocent than the guilty. There is hardly a book in the English or any other language touching the vast and interesting subjects of love and marriage, from Solomon’s Song to *Cupid’s Yokes* which a prudent man will dare to put in the mail or even have in his library. We must give up all English and French novels and plays, and even the Holy Scriptures.

No person, not a vagabond or brute, be he infidel or Christian, free lover or bound lover, opposes the punishment

by the proper authority, of using indecent literature, or any literature, for the manifest purpose of personal affront or criminal seduction.

The question precipitated upon us by this trial is not whether obscenity shall be punished by the proper authority of State and common law, which are and always have been absolutely sufficient, and against the just execution of which it is a dastardly calumny to say the National Liberal League or any member of it is or ever was opposed; nor is it, whether we are willing to have the United States mail made a trap to catch innocent victims for long imprisonment, but whether *we are willing to have a CENSORSHIP of the press established*.

We were beginning to think that the Christian Church, or at least the Protestant part of it, had got tired of trying to restrain the liberty of the press: but it seems not. It has taken up the business of Laud and the Star Chamber, in the shape of a "Society for the Suppression of Vice," Mr. Anthony Decoy Comstock filling the place of Dr. Peter Heylin, the "lying Peter" of two hundred and fifty years ago. If history repeats itself, and this is the beginning of the repetition, this is not a trifling matter.

When the first Christians began to write books which displeased the heathen, the heathen crucified the authors and burnt the books. This seemed very unreasonable to the Christians, as indeed it was. But no sooner did Christianity get into power than Constantine condemned, not only the works of the heathen but of all unorthodox Christian writers, thus adopting the heathen logic, which has prevailed in the Church till the present day, and is now cropping out afresh in a postal statute, foisted into our federal laws contrary to the Constitution.

The chief business of all the ecclesiastical councils, from that time to this, has been to decide what people should and should not write, read and hear. How could they otherwise keep the consciences of all other people?

It is one of the richest amusements of the bibliographer of the present day, to hunt up and read the works that were catalogued by the censor priests in the Index of prohibited books. One of the ablest of them says that if you wish to select a valuable library in Spain, you may find all the books worth having in that Index.—such works as Adam Smith's *Wealth of Nations* having been put there, lest it should corrupt the morals of the Spanish merchants. There is not a

country in Europe in which the conscience-keepers of the race, while wallowing in all sorts of immorality themselves, have not been raging with chains, fire and faggot against heretical and immoral books.

John Milton, in his *Liberty of Unlicensed Printing*, says of the Censorship of the Press established by the Council of Lateran in 1515: "To fill up the measure of encroachment, their last invention was to ordain that no book should be printed, as if St. Peter had bequeathed them the keys of the press also, as well as of Paradise, unless it were approved and licensed under the hands of two or three gluttonous friars.

Till then, books were ever as freely admitted into the world as any other birth; the issue of the brain was no more stifled than the issue of the womb; no envious Juno sat cross-legged over the nativity of any man's intellectual offspring." Little did John Milton dream that in a little more than two centuries, in the very country to which his brother Puritans had fled from the insane bigotry and tyranny of Laud, a plan would be invented by which this very bantling of his, for this very passage, would be excluded from the mails, and himself, if living, thrown into Dedham jail! No. He certainly did not dream it, or he would not have dared to write what he did about our then innocent mother Eve, in the Paradise which she lost, much less what he wrote about marriage and divorce in his own day, out of his own woful experience.

The sublime Milton, who did not attend church himself, wrote of it in the same spirit with which Christ so often chastised the churchmen of his day: "Wo unto you scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves."

This is the very natural language of a great human heart pouring out its indignation against corrupt and selfish oppressors; its punishment by the laws of the said oppressors is both wicked and futile. The Society for the Suppression of Vice, with its respectable ecclesiastical backers, have only to go on with the persecution of such books to find this out. They are engaged in an old struggle which has always been a losing one for their side.

This doctrine of "tendency" is the most dangerous club ever wielded against the liberty of the press. It has been ruled out in trials for treason by the Constitution of the

United States, which makes treason to consist only in levying war. "Facts, not tendencies," are to be found in the trial. If treasonable tendencies are not punishable in political writings, much less can immoral tendencies be punishable in other literature, except in the opinion of persecuting religious fanatics.

The Marquis Beccaria, whose writings are treated with profound respect by the wisest lawyers, obviously regards all penal laws as bad which do not so distinctly define the crime as to be in no danger of punishing the innocent; for he says, "Judges in criminal cases have no right to interpret the penal laws, because they are not legislators; * * * the judge's office is only to examine if a man have or have not committed an action contrary to the laws."

Peignot on *The Liberty of the Press*, p. 95, says: — "A wise liberty to write is the guarantee of the tranquillity and prosperity of the State, the safeguard of religion and morals, and the source of the splendor and glory of literature. It has never been granted to any being on earth, neither government, nor statesman, nor true philosopher, to trace positively and beyond dispute the true line of demarcation between liberty and license."

Surely the authors of the postal statute under which Mr. Bennett was convicted on the lying pretence that they wanted a law only to suppress that obscenity which every decent citizen detests, they procured a law not only in flat violation of the Constitution, which gives not one atom of power to Congress to look into the moral character or moral tendency of any matter committed to the mails, but into which it is utterly impossible to put a line of demarcation which shall distinguish between liberty and license. There is not, and cannot be, in it the slightest force whatever to protect the true liberty of the press from the malice of the judge or the bigotry of the jury, as is demonstrated in this very case. The sole and only purpose was to suppress the application of reason to religion and the conduct of life.

Here we have an innocent man and most exemplary citizen convicted of a crime for selling a pamphlet in which there is not a single obscene word, and which the Attorney-General of the United States agrees with us is not to be confounded "with these obscene publications the effect and object of which is to excite the imagination and inflame the passions."

From human bigotry, and especially from Christian bigotry, the foundation-stone of which is, "He that believeth

shall be saved, and he that believeth not shall be damned." there is no safety for any printing heretic so long as there is any law in the statute book which can be tortured into making unbelief immoral.

A vast majority of the people of the United States, if the matter could be brought home to their individual reason and conscience, would demand the total repeal of the postal law, as if by a whirlwind. Punishing infidel writers only brings their writings into vogue.

American liberty was not born to be crushed by liars, backed even by doctors of divinity. Any American citizen who loves his country and does not despair of the republic may say, and will say, in the words of that friend of America, the Earl of Chatham, "I will consent to be taken for an idiot, if that law is not finally repealed."

This is an age in which the victories of mind over matter, and the discovery of the conditions of virtuous and happy life, have left no excuse for the inhumanity of the upper classes of society towards the lower. A pretty age this, for the State to abet the reviving spirit of persecution in the fanatics of the Church, on the plea that the morals of the people are becoming worse by the spread of obscenity than they were when even the dictionaries were not free from it!

The churches are a sort of conglomeration of not very harmonious corporations which have guaranteed to them and guarded for them by the State, not only perfect liberty of teaching, preaching, and printing, without regard to the moral tendency of their doctrines, but an unlimited exemption of their corporate property from taxation, out of regard to their supposed good moral influence upon society. And what do we see in our greatest cities? Members of churches in good standing, exalted to the highest positions of fiduciary responsibility, who lie, steal, bribe, and commit perjury with perfect impunity as long as the trust funds hold out! And what do we hear? Uprising from the cellars and slums, amidst forests of steeples, the old, sad, sad cry of the thousands of little children to whom another Herod would be a merey.

A pretty time this, when the inside of society, especially in the upper end of it, is full of "extortion and excess," to be "making clean the outside of the cup and platter," with a dish-cloth dirtier than the dishes!

This is not only a time for indignation, but a time for action — calm, resolute, united, persistent, untiring ACTION.

attempts to prevent conception and child-bearing as immoral, unnatural and hurtful to the health, while others of more liberal views consider it wicked and wrong to bring more children into the world than can be properly cultured and cared for. We are amazed at the amount of mystical trash and trumpery palmed on the unsuspecting public upon these subjects, the productions of persons calling themselves physicians, designed chiefly as a means of advertising their quack medicines or peculiar practice.

Truth and error, philosophy and fiction are so curiously mixed with empirical self-laudations, absurd reasonings, useless repetitions and fabulous cases in point, as to become tedious and disgusting to sensible people. The prevention of conception appears to be their main *hobby*, each professing a secret plan of his own for that purpose, which their dupes can obtain for five or ten dollars.

The more intelligent people understand their quackery, but there is such a vast number of persons, who are anxious to limit the number of their offspring by preventing conception, that many send their money in sheer desperation, even without much hope of success.

As the author has no medicines to offer, and is too much engaged in literary and scientific pursuits to practice longer the medical profession, the reader can be assured he will present briefly and impartially the important facts which experience and science have demonstrated in the phenomena of procreation, gestation, the production and perfection of offspring, and the only safe and harmless methods that may be resorted to by married people to prevent conception and child-bearing.

Without further discussion, the writer is content to impart to his readers in a brief, matter-of-fact form, reliable information, which could only be obtained by long study and great expense, from other sources. With this explanation of the object and design of this treatise, we present the same to the friends of truth and humanity.



MARRIAGE, THE ORDINANCE OF GOD.

God created man in his own image. in the image of God created he him ; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply and replenish the earth, and subdue it. Gen. I., 27, 28.

The great and good of every age have advocated marriage. In its sacred associations the painter has found his highest visions of beauty; the orator, poet, and author, themes for the holiest inspirations. It is called the silver link, the silken thread that binds two kindred souls together.

Nuptial joys and delights are a foretaste of heaven upon earth ; they are foregleams of the celestial paradise, foreshadowing an eternity of pleasures.

Our Maker bids increase. There is no condition of life exempt from care and trouble, grief and woe, but the sorrows of life are greatly lessened by true marriage ; it doubles the joys and divides the grief of our existence.

This institution was given to man for his highest good. The sweetest and purest earthly happiness is to be found in the sacred enjoyments of the home circle.

None are so bad that matrimony may not redeem ; none so bright, pure and good but it will make brighter, purer, and better still. All that is holy and lovely on earth will ever be found to center in the relations of husband and wife. He who advocates and practices celibacy wrongs his own soul. No man can be true to himself, live a natural and divine life, and disobey this first commandment of the Most High.

LOVE, MARRIAGE AND VIRTUE.

"LOVE! what a volume in a word, an ocean in a tear,
 A seventh heaven in a glance, a whirlwind in a sigh,
 The lightning in a touch, a millennium in a moment,
 What concentrated joy or woe in blest or blighted love!
 For it is that native poetry springing up indigenous to Mind,
 The heart's own country music thrilling all its chords,
 The story without an end that angels throng to hear,
 The word, the king of words, carved on Jehovah's heart!
 If the love of the heart is blighted, it buddeth not again,
 But moans in eolian strains o'er the desert of the soul."

Seek a good wife, she is heaven's best gift,
 They that wed early become like minded;
 Happy they with joys like those of angels.
 Marry an equal, lest pride destroy thee,
 Marry not without means nor for riches only.
 Live in peace, love is the life of wedlock.
 A figure of holier things unseen.

None are so accursed by fate,
 None so utterly desolate,
 But some fond heart perhaps unknown
 Responds lovingly to its own,
 And murmuring in sweetest song,
 "True love where hast thou been so long?"

There is a charm which never dies,
 It blooms on earth and fills the skies;
 In beauty naught with it compares,
 It decks the crown a seraph wears.
 Go range the dale and mountain side,
 Go scan the isles and ebbing tide,
 Search out the treasures of the deep,
 But wealth does not this treasure keep.
 There's beauty in the uplifted sky.
 Where stars o'er stars in splendor vie;
 But these shall fade and pass away.
 While this shall glow through endless day.
 There's beauty in the alpine oak,
 And grandeur in the lightning's stroke.
 There's melody on the rippling wave,
 And flowers shall blossom o'er the grave.
 Though nature's sketched with her rays,
 And ever sings the Creator's praise,
 Though man is of all below
 The transcript of his God we know.
 Still all would be a blighted scene,
 Where joys would seldom intervene,
 Did not the ray around us shine,
 And bless us with its love divine,
 What is this charm that never dies,
 That blooms on earth and fills the skies?
 Ah, virtue 'tis a lovely gem,
 This bright, immortal diadem.

THE HUMAN FORM DIVINE.

“To the pure all things are pure.”

“God created man, male and female, in his own image.”—*Gen. i: 27.*

THERE is nothing more beautiful than the perfect human form ; nothing so wonderfully adapted to the greatest possible variety of uses. Man is the last, best and noblest work of the Creator. Let us praise Him for we are fearfully and wonderfully made. Through the study of man we obtain the most correct conceptions of the Creator and His works. *Self-Knowledge* is the essence of wisdom. Know and be true to thyself. Fear not to know and live the truth. The truth only can make us free, useful and happy. The *Science* of Man is the key to all truth success, and usefulness. Eternal, perfective growth is the destiny of man. Man is a microcosm; an epitome of the universe.

The male and female organisms are wonderfully adapted to each other. Man is projective, woman receptive. Man's sexual organs are external, woman's internal, expressive of their nature and use. Man rules the mind, woman the heart. Man is lord of the external, woman queen of the internal. Man learns by observation, woman by inspiration. Woman rules by love and man by force. She suffers, persuades, wins and pleases, ever yielding, retreating, giving place to stern manhood. Man is daring and confident, woman is diffident and unassuming. Man is great in action, woman in suffering. Man is strong and rugged, woman soft and tender. Man is rough and hard, woman smooth and soft. Man is firm, woman flexible. Man is serious, woman gay. Man is broad at the shoulders, woman at the pelvis. Man has most convex lines, woman most concave. Man has most straight lines, woman most curved. Man is more angular than woman. The base of the brain is smaller in woman than in man. Man shines abroad, woman at home. Man talks to convince, woman to persuade and please. Man prevents misery, woman relieves it.

FORM AND BEAUTY OF MAN AND WOMAN.

"Man is the proud and lofty pine
That frowns on many a wave-beat shore ;
Woman the young and tender vine,
Whose curling tendrils round it twine,
And deck its rough bark o'er."

Man is lord and ruler, stronger and taller, broader and deeper through the chest and shoulders, intellect and side-head ; has mind and muscle, nerve and will ; head is high in the crown in the region of government ; perceptive strong ; voice powerful ; he is aggressive, projective, passionate and irresistible, all conquering and mighty, ingenious, skillful, thoughtful, studious.

Woman lives a more interior life ; is clothed with comeliness and beauty ; her developments are more central, naturally more vital and spiritual ; she is larger through the pelvis, more symmetrically formed around the centre of gravity, wonderfully fitted to protect, develop and perfect the loving offspring of the partner of her joys and sorrows into the image of her Maker. She is possessed of the finest sensibilities ; sweetest, most celestial love nature, kindest, purest, and holiest sympathies and emotions. Her nature is wonderfully receptive ; she is the reservoir of loving life, affection, purity and virtue. She gradually tapers up and down from the abdomen and hips ; man from the shoulders. Large hips in him indicate lumber weakness, but strength and beauty in woman.

The female should have the nutritive element predominant, while the male should excel in the nervous, locomotive. The female should have compact shoulders and chest, arms and limbs relatively short, her hips apart and elevated, abdomen short and thighs voluminous. The male should be large about the chest, giving expansive lung power, compact about the hips, giving locomotive power and vigorous energy. His neck should be shorter and larger than woman's. The back of woman should be more hollow than that of man to give sufficient depth for parturition ; her loins should be more extended to allow easy gestation ; her whole form should be characterized by plumpness, elasticity, delicacy, and smoothness ; this is not only essential to beauty, but for the gradual and easy expansion of her person during gestation and delivery.

Man should aim for the useful, woman for the beautiful and agreeable ; they should be truthful and affectionate,

faithful and constant, true to their highest conceptions of right and truth. Nature has so created them that they can never really interfere with each other's sphere of life, thought and action ; they were made to love, embrace and enjoy each other for time and eternity.

VENUS DE MEDICIS—PERFECT BEAUTY AND LOVELINESS.



VENUS DE MEDICIS.

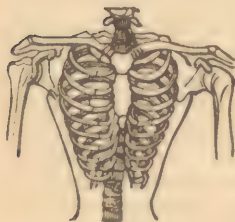
A representation of the famous statue of the Venus de Medicis, which may be considered the *beau ideal* of a fine female figure.

The favorite of the Greeks and Romans, the admiration of every intelligent artist, traveller and lover of beauty and perfection. This statue should adorn the abode of all who would accustom themselves to the highest conceptions of the human form divine. It displays the most profound physiological and physiognomical knowledge in the minutest detail and is worthy of careful study by the lovers of perfective beauty.

“We gaze and turn away, and know not where,
Dazzled and drunken with beauty, till the heart
Reels with its fullness.”

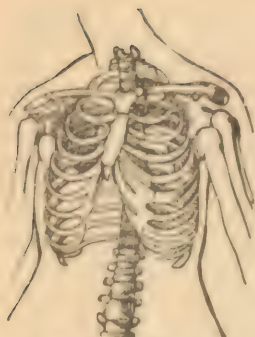
Young ladies should take this as the example of what a female figure should be. This and the Greek Slave by Powers are perfect models of the human form.

NATURAL AND ARTIFICIAL FORMS.



ARTIFICIAL THORAX.

Thousands of young ladies destroy their life and health by following the abominable fashions and usages of society in dressing so tight that neither their blood nor breath can work free. Nothing adds so much to the beauty and attractive loveliness of woman as a perfectly developed form, full pelvis, perfect waist that can generate healthy offspring. Here we see the effect of the blasting, stunting



NATURAL T. CORAX.

scourge of woman, artificial fashions, tight lacing. The short ribs, open and free by nature, are contracted around the vital organs, choking off the breath and stifling the life-forces, rendering woman pale, sick, emaciated, causing consumption, dyspepsia, and a thousand nameless ills, producing sickly, puny children, and starving the husband for want of vigorous love. This murderous practice is the direct road to suicide, far more destructive than the blade, cup or bullet.

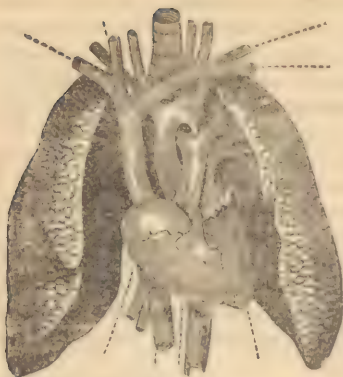


PERFECT INDIAN FORM.

It is even more important for woman to live a natural, divine life, than man. We must go back to the good old primitive times; live more like the Indians, children of the forest, who are blessed with pure air and sunlight, healthy and perfect forms. Ought not our enlightened condition to enable us to reap every possible advantage of all the blessings, of earth and heaven?

No one tightly dressed can have a full, easy flow of soul. All men, and even God, judge us by our dress. If free and easy the soul is free and natural, and *vice versa*, It is a cruel and dangerous practice to twist the body, tighten the waist and stifle the breath of life. This is the crying sin of the age, and the cause of the

evils under which we are suffering. We violate the laws of Life and Health, and wonder why we should be so much afflicted. The truth is, we depart from the order of Heaven, and thereby throw ourselves beyond the reach of a preserving power. God cannot meet us in *mercy*; he meets us in judgment. He can do nothing that is contrary to Divine Order. If then, we would receive His protection we must conform to His requirements; for the terms are, obey and live, or disobey and die. If we dress contrary to the laws of Physiology we must suffer for it. Oh! that we were wise and understood those things belonging to our temporal as well as spiritual salvation.



HEART AND LUNGS.

WOMAN holds the empire of the heart and lungs; whence she derives her power and inspiration; when these gates of life are closed, she, though a goddess, is like a shorn Sampson, sinking into a state of slavery, premature decay and death. These are the generators and purifiers of the blood, the life of man, they are located in the thorax. They should never be cramped but left free to perform their functions naturally.

The heart and lungs correspond to the brain; the heart the seat of physical life, affection, love, sympathy, passion, emotion and feeling, corresponds to the cerebellum.

The lungs, the chemical laboratory and ventilating, illuminating, purifier of the blood, the life of man, and seat of the highest instincts, the deepest inspirations, the mightiest living energies, are really the gigantic god-like generators, energizers and perfective divinizers of the physical man. They correspond to the cerebrum; impart the living fire, expansive elevation, the quickening, arterial, spiritual power and vital force; perpetually labor to redeem the stagnant, impure blood from its constantly accumulating burdens, inspiring it with creative energies, changing its dark complexion to a bright and beautiful vermillion.

Here God breathes the breath of life through the infinite chambers and palaces of the soul. The Almighty sends legions of working angels, the architects of human perfectibility to labor with persistent, untiring energy, perpetually rebuilding the temple of the Most High; rekindling the fires on the sacred altar, sanctifying with the breath of heaven and the incense of ethereal love and life, the perfumed aroma of the All-Creative God; bringing constructive order and perfect design out of chaos; ever meeting the angels of death with a two-edged sword of equitable life; relieving the burdened heart of its accumulated woes and the afflicted system of its nameless ills; expanding, elevating, cheering and inspiring the living god-like co-workers in the Eden of the mind.

ORIGIN OF HUMAN LIFE.

In the beginning God created man, male and female, in His own image and likeness.

God is the soul-life, the infinite, all quickening spirit, the essence of love and wisdom, permeating every atom, animating all nature, the source of all life, light and truth.

Immanuel Christ, the son of God, is the Divine and perfect man, a germ of divinity, the living temple of God, possessing in miniature every attribute of Deity. The innate desires and motor-forces of the soul, are divine revelations, respecting the origin, laws of life, and destiny of man. Man is the ultimate fruit of creation, possessing in himself the essence of all the elements of the universe, composed of and related to all things; a perfect microcosm, an epitome of the whole, the golden key that must unlock the mysteries of creation.

The Creator speaks through all his works, in every phenomenon of nature, the oracles of life, truth and love, to every intelligent creature. Study nature's infallible revelations in the book of life and human experience. This golden bible is the holy word of God, where there are no interpolations, pious frauds, or typographical errors; it speaks the unmistakable language of truth in every instance and gives the light of our salvation.

There are two sources of revelation, nature and inspiration; the one external, the other internal: the one positive science, the other spiritual truth. These two sources of light must blend and harmonize to produce correct conceptions.

Order, consistency and perfected law, lead to peace, harmony and heaven, love, light and truth.

From the invisible crystal drop containing the essence and spirit of the blood, man develops. His organic nature is mightily affected by spiritual and magnetic forces and conditions controlling and animating the parents before and after conception.

SEXUAL QUALITIES.

There is nothing so attractive, beautiful and delicate as
(25)

the sexual qualities ; they are the most refined, sensitive, and perfected elements in nature. The flowers of all plants contain their generative organs ; the centres of flowers, the homes of beauty, fragrance and sweetness are the nuptial couches, the bowers of love, sacred to the passionai mysteries of vegetable procreation. In the centres of these bridal chambers are the pistils or female organs ; the tubes correspond to the vagina. Below where the eggs are formed and fecundated, we find the ovaries. The stamens around the pistil have the power of secreting the spermatic fluid, which, in the form of pollen, falls upon the apex of the pistil. The stamen corresponds to the testicles and penis of the higher male animals.

There is no generation in the inorganic world. The moment we enter the domain of organic life we have powers of reproduction. The simplest organisms are mere cells, producing smaller cells. In more complex organisms we see plants bud out and become independent. The lower order of animals propagate their species in the same way as the lower forms of vegetables.

Nature surrounds the generative functions and sexual apparatus with the most attractive qualities. In all cases there must be an ovum or egg, a cell of microscopic minuteness ; at a certain stage of its evolution. This egg must be fecundated by the addition of the male principle.

THE SEXUAL ATTRIBUTES

Are passionai, sensational and organic. First, passionai, an impulse from the soul, creating gallant fondness and all the signs and expressions of sexual instinct. Passionai activities and organic excitabilities hurry many to swift destruction.

Boys and girls as they approach this period are filled with romantic sentiment, which they express in sighs and sweet melancholy, ever idolizing the adored object.

The most natural and proper love of the young and imperfectly developed are those older and more matured, and *vice versa*.

Youthful ardor and impetuosity are tempered and guided by the wisdom of experience and declining age, quickened and strengthened by the vigor of youth. Young, hot, burning passions, consume and destroy soul and body.

CHANGE OF LIFE AT PUBERTY.

At puberty there comes a wonderful change over the

whole being. No after-change till death is so rapid and important. Mind and body expand with new feelings and powers. The neck increases in size, beard grows upon the face, and hair on the pubes with the expansion of the larynx; the voice sinks a full octave in depth. The testicles and penis grow rapidly, the mind is filled with voluptuous desires.

Fortunate is the youth whose love for some worthy object checks and chastens his fancies, prevents the waste of his new found life.

PUBERTY IN WOMAN

Brings no less remarkable changes; a luxuriant growth of hair begins to cover the *mons veneris*; the cerebellum increases in size, and the form expands into the full mold of womanly beauty; the pelvis enlarges, giving breadth to the hips and a graceful swing to the carriage; the breasts enlarge, producing the bosom of ravishing voluptuousness in all healthy girls. Monthly flowers, or discharges from the vagina are coincident with the ripening of the germs in the ovaries.

Both are now fitted for the sexual functions. In the male, the testicles have secreted the spermatic fluid ready to be discharged. In the female, the ovaries have begun to bring forth the ova which contain the germs of life.

ATTRIBUTES OF LOVE.

Love invigorates, expands and ripens the soul; creates enthusiastic energy, the elements of genius, and gives an inexpressible charm to the feelings of the heart. All that is brave, noble, generous, heroic, sweet, voluptuous, tender and endearing, springs from love. When this element is undeveloped, the cerebellum is small and inactive, the generative organs weak, the whole character suffers. It is cold, heartless, selfish, unfeeling, wanting in enthusiasm, devoid of noble, generous impulses.

This is the vital pivot upon which all the superstructure of humanity must ever rest, the germ from which every other instinct springs. All the faculties of mind and body are but offshoots, different branches or degrees of love. It is difficult to find any other name for the Phreno Organs of the brain. Each faculty has its peculiar kind of love; we call one sexual love; another love of food, or home, or children, or money, or mechanism, or fine arts, or study. The highest faculty is universal love; so true man is a bundle of love, created in the image of God, who is Love.

NATURE'S PROLIFIC CREATIVE POWER.

Nature is wonderfully prolific ; has taken great precautions against the extinction of the race ; has wisely and amply provided for the perpetuation of all her species. How few fruit blossoms ripen into fruit ; how few of the many millions of seeds ever germinate ; of the millions of eggs from a single fish how few produce young. Nature perfects the tree by her fruitful efforts ; she kisses the sunbeams with her delicate blossoms ; absorbs the spiritual aroma of nature, through their beautiful delicate, tinted structure, and imparts her own sweet, living magnetism, impressing the universe with her celestial purity and creative power, spiritualizing and invigorating the nerve-sap of her peculiar structure. All this is indispensably necessary to the perfective development of a tree as a whole ; it must give expression to the divine energies of the creative fiat within.

Seeds must germinate, *ad infinitum*, to feed the fowls of heaven, the insects of earth, beasts of the field, and man, the crowning work of Deity. Nature has bountifully provided for all these. As thought and intellectual effort strengthen the mind, so does the generation of ova or zoospERMES strengthen and invigorate the sex nature of man. By persistent effort and much practice, nature perfects herself.

REDEMPTION OF THE SEX NATURE.



FOUR CHAMBERS OF THE HEART.

The *love* or *sex* nature is the *foundation* and *soul* of all higher forms and manifestations of *love*. The first *hell* or *heaven* of the soul, from which spring the greatest joys and sorrows of life ; hence the importance of its redemption from its present fallen and degraded condition. Nothing can possibly engage the attention of the mind of greater moment, or more importance for the weal or woe of the human race. Man, rightfully analyzed is a bundle of love, the *essence* of infinite love and wisdom.

The *Procreative* group of mental faculties lie at the base of the brain, at the head of the spinal column. They are the foundation of the temple of the soul. They

focalize in the heart, lips, and the sexual organs of the physical man, constituting the four quarters of love, corresponding to the four heads of the fountain of life, the heart. True love quickens the operations of the heart and vital functions, deepens respiration, and sends the animated and purified life-element through all the ramifications of the human system by arteries and veins, creating the rivers of life, mantling to the cheeks, adorning the human features with the blush of emotion, like the rose of dewy morn.

Without love the soul pines in solitude, loathing and corroding its own existence, lamenting its own unhappy, demented, restless, and miserable condition. "It is not good for man to be alone."

We must begin at the bud where life itself begins to redeem, improve and perfect the race. "As the twig is bent the tree is inclined." It is difficult to change the deformed, monstrosity or the distorted, gnarled dwarfed body. From *seed* within themselves all things spring. Infinite wisdom has so ordered it that like begets like; everything reproduces its kind; duplicates itself.

Providence has given us the power and means to understand and appreciate whatever is essential to our well being. The reproductive element is the heaven-appointed means, to multiply, replenish the earth, and people the heavens, and thus fulfil the command of God. The character, organization and destiny of man are pre-determined by the **unchangeable laws of procreation.**

Nature is ever true to herself; with her there is no variability or shadow of turning. To those who seek to know and obey her laws, she manifests her richest favors and purest delights, but gives no peace to the wicked, who disregard her behests, ever vindicating her laws with terrible retributive justice.

Our first duty is to know ourselves and understand the laws that govern our being. *Self-Knowledge* is the *essence* of all knowledge, the *key* to all truth. Hence we propose to analyze carefully the sex nature, and explain the philosophy of re-production on Phreno-Physiological principles. First, the necessity of love and the sex nature. The first principles of the universe are attractions and repulsions, causing the action and motion of all bodies producing life. Opposites exist in all nature. Opposition is the soul of life. Antagonisms rule the universe. Duality pervades every atom.

All things are sexed. In proportion as they are well sexed they are perfect and true to themselves and all else. The sex nature is the cause of all existences, the love nature of man the cause of all intelligences. From this fountain spring the innumerable floods of humanity, multitudes and races, kindred tongues and people, yea, even the hosts of heaven, the angels and arch-angels around the throne of Deity.

We believe in the sexuality of the divine nature. The infinite attributes of Deity could not exist without it. Then let us freely and candidly investigate the marvelous wisdom displayed in our own mechanism and in the origin of organic life, as revealed in the procreative instincts of our mysterious being.

PHILOSOPHY AND PHYSIOLOGY OF GENERATION.

The sexual system is comparatively independent, complete and perfect, though intimately blended and sympathetically connected with the entire organism, exerting a wonderful and mysterious influence over mind and body. Reproduction is much the same in all kinds of beings, in the three kingdoms of nature, vegetable, animal, and man. The sexual *principles* are *male* and *female*, throughout all nature. Their perfect union results in the organic creation of a new being, like both, yet different from either. Neither can accomplish this alone.

In fishes there is no sexual union. The female deposits her eggs in the water. By a peculiar magnetic instinct, the male is directed to deposit his semen upon them, thus impregnating them. Birds, which are a scale higher in organism always connect, and the egg is thus impregnated in the body of the female, but expelled and developed externally; they are therefore called *oviparous*.

In the human race the egg is impregnated and developed within the body of the female; such beings are called *viviparous*, because they bring forth their young alive.

In all females there must be an organ to produce the ovum or egg, called the ovary or egg producer. This corresponds to the testicle of the male, which produces the male principle, or semen.

In the human organism we find the most perfect and complicated sexual system. Man is a curious, complex being, showing the ultimate of the grandest designs of deep and inexpressible love and wisdom.



EXPLANATION OF THE ENGRAVING.—11. Vas Deferens—detached views. 12 Right Seminal Vesicle—cells in it. 13. Left Seminal Vesicle—detached exterior view. 14. Ejaculatory Canal, through which the Semen passes to the Penis—a detached view. 15. The Bladder comes in here, the Vas Deferens and Seminal Vesicles being each side of it.

MYSTERIES OF MAN.

There is nothing more wonderful and mysterious than the organic structure of man.

We shall now introduce our readers without ceremony to the deepest and most mysterious departments of human research in sexual anatomy and physiology. We shall not go into all the minute details, as we are publishing several extensive and elaborate works on this and kindred subjects, richly illustrated with life-like engravings. It is our intention in this volume to give the reader the substance and essence; a taste, an introduction to the great arcana of human life.

Those wishing to pursue the subject farther, should obtain our works mentioned on the title page. Those having but little time for study, will find this an invaluable manual of scientific truth. The engravings are by our best artists, many of them expressly for this work, taken from nature and the best French and German works.

Those sexually diseased should obtain our "Medical Counsellor," which is splendidly illustrated with over one thousand engravings, wherein we have given the diagnosis and treatment of every known disease. The object of this is to enable every one to become his own physician.



VIEW OF THE MALE ORGANS.

18. Penis, hanging by its ligament. 8, 16. The testicles; from each is seen passing upward the spermatic cord and vessels into the abdomen. The parts are dissected away, so as to show the course of inguinal hernia. 14, 15, point out the sheaths of the great blood-vessels, as they pass over the rim of the pelvis. This is the situation of femoral hernia.

MALE GENERATIVE ORGANS.

The external generative organs of man consist of two distinct outward members, called the penis, and testes or testicles, both together called the genitals. The testicles are curious works of nature, composed of fine blood-vessels, intermingled with small seminal tubes, in which the semen is generated. As these tubes leave the testes they gradually join together until a single tube only goes out from each testicle, called the vas deferens. They ascend to the abdomen through a larger tube (which contains arteries, nerves, lymphatics, &c.) where they connect with small seminal vessels. From these vessels the semen passes downward through a tube called the ejaculatory canal, which is connected with the prostate gland, and thence forced through the urethra, or urinal passage out of the body.

THE GREAT MODERN INQUISITION EXPOSED !!!

FREEDOM OF SPEECH, PRESS AND MAILS.

"I have yet many things to say unto you, but ye cannot bear them now."

"Of all powers, the last to be intrusted to the multitude of men is that of determining what question shall be discussed. The greatest truths are often the most unpopular and exasperating; and were they to be denied discussion till the many should be ready to accept them, they would never establish themselves in the general mind."

Every age has its moral revolution, and every revolution or movement, having for its object the moral, social, and spiritual advancement of mankind has its bitter, relentless enemies (the clerics, saints, and shoddy aristocracy of the community), who have a vested interest in the ignorance, mental degradation, and ecclesiastical slavery of the masses of the people; and look with aversion upon the advent of any educational movement which shall tend to enlighten the people as to their duties to each other, teach them their personal responsibility and capacities for good or evil, or instruct them in the mysteries of their own framework,—that organism which the Creator declared to be "in his own image," and pronounced good. When any true philanthropist sets a movement on foot having these holy and praiseworthy objects, the vested corporators in iniquity and ignorance, the bigoted ecclesiastics and saintly hypocrites who compose the *so called* "Vice-suppression Societies" in the modern Athens, and other large cities of the Union, look upon any effort to educate or minister to the physical and intellectual wants of the community as an outrage upon their prescriptive rights, and

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth."

IV FREE SPEECH, PRESS AND MAILS.

"The knowledge of the Lord is to cover the earth."

denounce the plain truths and palpable facts uttered by the advocates of physical and mental freedom as "obscenity and indecency." The same spirit which animated ecclesiastics and ruling powers in the days of Galileo and Kepler, and consigned to the dungeon and to death those divinely-gifted heroes of free thought and martyrs to scientific truth, still lives in all its malignity and unreasoning bigotry, in the latter half of the nineteenth century. Surely the records of the Inquisition, with all its hideous barbarities, cannot be exceeded by the narrow-minded brutalities and tyrannical cruelties perpetrated by Comstock and his hired band of hypocrites, informers, and blackmailers who, without character or conscience themselves, seek to strike at the root of all liberty,—and deprive every citizen of his inalienable and acknowledged right. It was Comstock and his myrmidons who hunted D. M. Bennett, the undaunted champion of the freedom of the press, to his death; in his life he converted thousands to his belief in the dual existence of science and true Christianity; in his death he has slain his tens of thousands of short-sighted unbelievers who, at the present moment, are determined to emancipate themselves from the shackles of bigotry, ignorance, and hypocritical assumption, and claim the right to think, act, and speak for themselves.

But now we come to the crowning act, the last and most iniquitous crime of which the Mephistopheles of vice-suppression societies (Comstock) and his not less despicable and sanctimonious

"Men never contend about any truth, natural or spiritual, when they know it."

"Depart, ye cursed, into everlasting fire prepared for the devil and his angels."

scandal-hunter Chase, has conjured up. They found, or thought they had found, a fitting victim for their plots in the person of a quiet, unpretending, but zealous worker in the fields of science, Prof. Zeus Franklin, M. D., of national fame, who had made it his life's work to demonstrate the great truths that science and true Christianity are twin sisters and indissolubly connected; that the first duty of a human being is to have a perfect knowledge of himself or herself, the responsibilities and duties devolving upon them and their ultimate capacities and duties. This worthy man had, for more than forty years, devoted his talents, time and money, to the dissemination and advocacy of these immortal principles. As lecturer, author, and physician, he has been the Good Samaritan to thousands, who, but for him and his benevolent, disinterested efforts on their behalf, as humanitarian, teacher, and helper, would have long since sunk into the abyss of ignorance and degradation, never to rise again.

No sooner did the Hon. Anthony Mephistopheles Comstock and his unworthy coadjutor, scent this new but innocent victim, than they made their plans to entrap him. Prof. Franklin had actually written a work, called the "Medical Counselor," for the benefit of the people at large, in which he inculcated in the most chaste language possible, the fundamental rules of physiology and hygiene, as adapted to their individual needs and circumstances, illustrating his remarks where needful by appropriate engravings. He further enforced his arguments by quotations

"The wise man seeketh knowledge; but the fool despiseth wisdom."

"Seal not the sayings of the prophecy this book; for the time is at hand."—Rev. 22. 6.

from Holy Writ, and demonstrated the fact that, if any one sins against science, religion, or common sense, that sin would necessarily bring its own punishments. But the bare fact that Prof. Franklin had dared to bring his lantern of science and humanity to enlighten the ignorant, to comfort the broken-hearted searcher after truth and consolation, to heal the sick-at-heart, and to bring joy to the captive of secular bigotry, was enough, and more than enough, to rouse the *lion-hearted* Comstock and Chase to mortal combat. The redoubtable Chase disguised himself as "a man out of employment," called on Dr. Franklin, excited his sympathies (ever flowing to the sick and sorrowing) by a piteous tale, concocted for the occasion; tried to induce the doctor to give or lend him a copy of his "Counselor" so that he might canvass it, as he said. Failing in this, he surreptitiously obtained a copy, and immediately afterwards entered a complaint, and on a false oath obtained a warrant against Dr. Franklin under the State law for selling the said book. He was hurried off to jail, where he was held for nine days, until released by that Apostle of Liberty and Freedom, Elizur Wright, who went bail for him. Without money, in the midst of strangers, and pursued by a horde of unprincipled bigots and narrow-minded, ignorant zealots who are determined to effect his ruin, and are using every effort to entangle him in the meshes of the law, he is held by the judge on a criminal charge of "obscenity and lewdness" for which there is not the shadow of a foundation.

"Men love darkness rather than light, because their deeds are evil."

"My grace is sufficient for thee: for my strength is made perfect in weakness."

Read his works line by line, and there cannot be found a single word which could be termed lewd or obscene by a pure-minded, honest reader. To the pure all things are pure; but to the lascivious-minded, grovelling wretches who see in every work of art, every exquisite piece of undraped statuary, every life-like idealization of the poet's creations, an "outrage of morals," are acts of **obscenity or lewdness.**

The common-sense scientific talks of Prof. Franklin and his benevolent efforts to benefit the masses by his books and lectures, his carefully worded counsels and his Christian-like discrimination of the fundamental laws of mental, moral, and physical health among the comparatively uneducated masses of the people at his own expense, are placed side by side with the creations of the painter and sculptor, and all are classed by that arch hypocrite (Chase) as "obscene and lewd productions, dangerous to the morals of the community." How long shall such enormities exist in a community so enlightened, so learned, so eternally wedded to liberty of body and mind, of thought and speech, as the inhabitants of the "Hub of the Universe," the birth-place of Emerson, of Adams, and of Franklin? Surely, this outrageous persecution and prosecution of Prof. Zeus Franklin, will be the last ever permitted in this "ideal" home of the brave and the free. Surely this trial of an innocent, noble-spirited man, for an act of the purest philanthropy and the profoundest benevolence and Christian feeling, will be the last permitted to besmirch the

"The human mind was organized by infinite wisdom."

judicial records, and Dr. Franklin, the victim of their malevolence will be hailed as the victorious champion of Liberty.

Read his works carefully, honestly and critically, bearing constantly in mind, the noble motto, "*Honi soit qui mal y pense*" (Evil be to him who evil thinks), and we feel assured that every sane man, woman and child in the United States will look upon Prof. Zeus Franklin as the Benefactor of his Race and the Champion of Liberty, and consign Comstock and his vile crew of blackmailers and crime-inciters to that oblivion of public execration and detestation they have so long and deservedly merited.

As a conclusive and unanswerable proof of the necessity of such works as the "Illustrated Medical Counsellor" to educate the youth and warn them against the temptations and pitfalls which beset them on their way through life, we would quote an endorsement given some two years since by Col. Homer B. Sprague, the President of the New England Society for the Suppression of Vice, to a work of exactly the same character and conveying the same information, only sold at a higher price (\$2.50 per copy). Col. Sprague thus remarks concerning "The Woman's Medical Companion and Guide to Health," by Frederick J. Garbit: "I have examined the book you placed in my hands and am greatly pleased with it. Of course I am no judge of nice medical matters, but I recognize the admirable common sense, the purity of tone and the highly important suggestions with which it is filled. *Next to having*

"Blessed is he that keepeth the sayings of the prophecy of this book."

"The wages of sin is death; but the gift of God is eternal life."

a wise, faithful, earnest and loving mother, to speak fully and freely on the delicate subjects, the average American girl, growing into womanhood, can, as it seems to me, have no better guide to health than this excellent book. Thrice happy she who is blest with both." Surely, the eminent, learned and conscientious President of the Vice-Suppression Society of New England cannot have so entirely changed his sentiments on this important subject in two years!

A lover of liberty, pure et simple.

"And when he comes, earth's rightful King,
The morning stars shall join and sing.—Job 38 : 7.

We then shall reign from shore to shore,
And sin and death shall be no more.—Ps. 72 : 8.

"Infinite Father! shall Thy creature dare
Look forth and say, Eternity I share
With Him who made me? May he forward send
His thoughts, and say, Like God, I know no end?

"The light of Truth is breaking,	"Blest Light of God's creation!
The dogmas disappear;	Let thy illuming ray,
The minds of men are waking!	Give joy to every nation,
A revolution's near;	And point a better way;
The cable 'neath the ocean,	Shine on in all thy glory!
Brings tidings from afar;	"Till man shall look above,
Of nations in commotion,—	And learn the new, new story,—
"Tis Science proclaims War!"	God does not hate—but love."

We have in the following pages condensed from all available sources, the best arguments in favor of FREE SPEECH, PRESS AND MAILS, including those brought out on our trial for selling our ILLUSTRATED MEDICAL COUNSELOR, in Boston in 1883, and of FRANK SPURGEON, 1884, in Cambridge, for having the same book in his possession.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

LOVE, WISDOM, AND VIRTUE.

"Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

Friends of TRUTH, LIBERTY, VIRTUE, and *Right*,
Freedom lovers of wisdom, science, *light* ;
ZEUS feels inspired, DIVINE TRUTHS to *write*.
Young men and maidens, of ev'ry *station* ;
The future *foundation* of our *nation* ;
True science should meet your *approbation*.
Liberty, purity, virtue and *truth*
Will perfect the mind and morals of *youth*.
There is a charm within which never *dies*,
It perfects souls on earth and fills the *skies* ;
Makes women lovely, all men truly *wise* ;
Wisdom, true virtue, God and angels *prize*.
In beauty, glory, naught with truth *compares*,
It decks the glowing crown a seraph *wears*.
There 's beauty, grandeur in the uplifted *sky*,
Where stars o'er stars in splendor, glory, *vie* ;
All these shall fade, forever pass *away*,
While *true virtue* shall glow through endless *day*.
Ah, virtue! 'tis a lovely divine *gem*,
A sacred, bright, immortal *diadem*.
Mother nature is sketched with her clear *rays*,
And sings forever the Creator's *praise*.
Though man is of all things on earth *below*
The transcript of his God, should himself *know* ;
All that we see would *be* a blighted *scene*,
Where peaceful joys would seldom *intervene*,
Did not truth's rays and virtue around us *shine*,
Our hearts and minds *refine*, with love *divine*.
The age of truth and principle is *here* ;
Signs and causes of character *appear* ;
Sacred science of mind all should *revere*.
Divinity and *destiny* of *man* ;
Our Oracles reveal God's sacred *plan*,
Origin of life, matter and *spirit*,
Cosmical science all should revere *it* ;
A new mental, moral and social *world*
We have in all our works clearly *unfurled*.
The hand of Providence, finger of *fate*,
Through our works, points the way for small and *great*.

"Many problems of social life yet remain to be solved."

"God thunders from the throne of supreme authority, 'Son, give me thy heart.'"

O *Happiness* ! Our being's end and *aim* !
 Good, pleasure, ease, content ! whate'er thy *name* ;
 'Tis never to be bought, but always *free*,
 Fled from all monarchs, true man ! dwells with *thee*.
Reason and Passion one great *aim* ;
 Divine *Self-Love* and *Social* are the *same*.
 True *Virtue* only makes our bliss *below* ;
 All our chief knowledge is *ourselves* to *know*.
 When statesmen, heroes, kings, in dust *repose*,
 Their sons will blush ; their fathers were my *foes*.
 Slave to no sect, who takes no private *road*,
 But looks through nature up to nature's *God*,
 And knows where faith, law, morals, all *began*,
 All end in *Love of God* and *Love of Man*.
 He sees why nature plants in man *alone*
 Hope of known bliss, and faith in bliss *unknown*.
 (Nature, whose dictates to no other *kind*
 Are given in vain, but what they seek they *find*).
 God loves from whole to parts ; but human *soul*
 Must rise from individual to the *whole*.
 Know this grand truth (enough for man to *know*),
 "Virtue alone is happiness *below*."
 Truths would you teach, or save a sinking *land* ?
 All fear, none aid you, and few *understand*.
 What's fame ? a fancied life in others *breath*,
 A thing beyond us e'en before our *death*.
 All that we feel of it begins and *ends*
 In the small circle of our *foes* or *friends*.
 A wit's a feather, and a chief a *rod*,
 An honest man's the noblest work of *God*.
 In parts superior, what advantage *lies* ?
 Tell if you can what it is to be *wise*.
 'Tis but to know how little can be *known*,
 To see all others faults and feel our *own*.
 Look then on greatness, say where greatness *lies*,
 Where but among the heroes and the *wise*.
 Who wickedly is wise or madly *brave*,
 Is but the more a fool, the more a *knave*.

"Science and art, all that goes to make up civilization are for you."

Honor and shame from no conditions *rise* ;
 Act well your part, there all the honor *lies*.
 To whom can riches give repute, or *trust*.
 Content, or pleasure, but the good and *just* ?
 Sometime pure virtue starves while vice is *fed*.
 What then ? Is the reward of virtue *bread* ?
 But nothing earthly gives or can *destroy*
 The soul's calm sunshine and the heart-felt *joy*.
 The good must merit God's peculiar *care* ;
 But who but God can tell us who they *are* ?
 Reason's whole pleasure, all the joys of *sense*,
 Lie in three words, Health, Peace, and *Competence*.
 But Health consists with temperance *alone*,
 And Peace, O Virtue ! Peace is all thy *own*.
 Say, in pursuit of profit or *delight*,
 Who risk the most ; that take wrong means or *right* ?
 Of vice or virtue, whether blest or *curst*,
 Which meets contempt, or which compassion *first* ?
 Count all the advantages prosp'rous vice *attains*,
 'Tis but what virtue flies from and *disdains*.
 Oh, blind to truth and God's whole scheme *below*,
 Who fancy bliss to vice, to virtue *woe* !
 Each has his share, and who would more *attain*
 Shall find the pleasure pays not half the *pain*.
 No bandit fierce, no tyrant mad with *pride*,
 No cavern'd hermit rests self-*satisfied*.
 ORDER is Heaven's first law, and this *confest*,
 Some are and must be greater than the *rest*,
 More rich, more wise ; but who infers from *hence*
 That such are happier, shocks all common *sense*.
 Heaven to mankind is impartial we *confess*,
 If all are equal in their *happiness*,
 But mutual wants this happiness *increase*,
 All nature's difference keeps all nature's *peace*.
 Take nature's path and mad opinions *leave*,
 All States can reach it, and all heads *conceive*,
 Obvious her good, in no extreme they *dwell*,
 There needs but thinking right and meaning *well*.

"We shall see God as he is and be like him."

"Everyone should provide for himself Love, the light and joy of life."

And mourn our various portions as we *please*,
 Equal is common sense and common *ease*.
 Know then thyself, presume not God to *scan*,
 The proper study of mankind is *man*.
 Sole judge of truth, in endless error *hurl'd*,
 The glory, jest, and riddle of the *world*,
 Go, teach Eternal Wisdom how to *rule*,
 Then drop into thyself, and be a *fool*!
 Two principles in human nature *reign*,
 Self-love to urge, and reason to *restrain*.
 Self-love, the spring of motion, acts the *soul*;
 Reason's comparing balance rules the *whole*.
 Self-love and reason to one end *aspire*,
 Pain their aversion, pleasure their *desire*.
 On life's vast ocean diversely we *sail*,
 Reason the card, but passion is the *gale*.
 Love, hope, and joy, fair pleasure's smiling *train*,
 Hate, fear, and grief, the family of *pain*.
 These mix'd with art, and to due bounds *confined*,
 Make and maintain the balance of the *mind*.
 The lights and shades, whose well accorded *strife*
 Gives all the strength and color of our *life*.
 The surest virtues thus from passions *shoot*,
 Wild nature's vigor working at the *root*.
 What crops of wit and honesty *appear*
 From spleen, from obstinacy, hate or *fear*!
 Lust, through some certain strainers well *refined*,
 Is gentle love, and charms all *roomankind*.
 Thus nature gives us (let it check our *pride*)
 The virtue nearest to our vice *allied*.
 Vice is a monster of so frightful *mien*
 As to be hated, needs but to be *seen*.
 No creature owns it in the first *degree*,
 But thinks his neighbor further gone than *he*.
 What happier natures shrink at with *affright*
 The hard inhabitant contends is *right*,
 The rogue and fool by fits is fair and *wise*,
 And e'en the best by fits, what they *despise*.

"Give me neither poverty nor riches, lest I be full, and deny thee and say,
 Who is the Lord? or lest I be poor and steal."—Prov. 30: 8, 9.

"The reality and nearness of the spiritual world."

Taught half by reason, half by mere *decay*,
 To welcome death and calmly pass *away*.
 The learned is happy nature to *explore*,
 The fool is happy that he knows no *more*.
 See the blind beggar dance ; the cripple *sing* ;
 The sot a hero ; lunatic a *king*.
 The starving chemist in his golden *views* ;
 Supremely blest, the poet in his *muse*.
 See some strange comfort ev'ry state *attend*,
 And pride bestowed on all, — a common *friend*.
 See ! and confess one comfort still must *rise*,
 'Tis this, though man's a fool, yet God is *wise*.
 Heaven from all creatures hides the book of *fate*,
 All but the page prescribed, their present *state*.
 From brutes what men, from men what spirits *know*,
 Or who would suffer being here *below*.
 Oh blindness to the future ! kindly *giv'n*,
 That each may fill the sphere marked by *Heaven*.
 Hope springs eternal in the human *breast* ;
 Man never is, but always to be *blest*.
 Aspiring to be Gods, angels *fell* ;
 Aspiring to be angels, men *rebel*.
 Each beast, each insect, happy in its *own* ;
 Is Heaven unkind to man, and him *alone* ;
 Who finds not Providence all good and *wise*,
 Alike in all it gives and what *denies*.
 Remembrance and reflection, how *allied*.
 What thin partitions sense from thought *divide* ?
 See through pure air, yon ocean and this *earth*.
 All matter quick and bursting into *birth*.
 Vast chain of being ! which from God *began*,
 Nature ethereal, human, angel, *man*,
 Beast, bird, fish, insect, what no eye can *see*,
 No glass can reach from infinite to *thee*.

From the summits of obligation, siege guns loaded with the solid shot of conviction are trained upon the crowded streets of man's heart.

Make a full surrender to God. The first thing we have to give is self.

Nearly all the brain in the world now is devoted to problems of finance.

Houses and treasures are mere figments of the imagination.

"The Bible is a book of spiritual manifestations."

"Religion in the Light of Modern Thought."

All are but parts of one stupendous *whole*,
 Whose body nature is, and God the *soul* ;
 To Him no high, no low, no great, no *small*,
 He fills, He bounds, connects, and equals *all*.
 All nature is but art, unknown to *thee*,
 All chance, direction, which thou canst not *see* ;
 All discord, harmony not *understood* ;
 All partial evil, universal *good* :
 HERE then we rest : " The Universal *Cause*
 Acts to one end, but acts by various *laws*."
 Look round our world ; behold the chain of *love*
 Combining all below and all *above*.
 Nothing is foreign ; parts relate to *whole* ;
 One all-extending, all-preserving *soul*
 See dying vegetables life *sustain*,
 See life dissolving vegetate *again* :
 All forms that perish other forms *supply*
 (By turns we catch the vital breath, and *die*),
 The creature had his feast of life *before* ;
 Thou too must perish, when thy feast is *o'er* !
 To each unthinking being, Heav'n a *friend*,
 Gives not the useless knowledge of its *end* :
 The hour conceal'd, and so remote the *fear*,
 Death still draws nearer, never seeming *near*.
 Not man alone, but all that roam the *wood*,
 Or wing the sky, or roll along the *flood*,
 Each loves itself, but not itself *alone*,
 Each sex desires alike, till two are *one*.
 Nor ends the pleasure with the fierce *embrace* !
 They love themselves, a third time, in their *race*.
 Thus beast and bird their common charge *attend*,
 The mothers nurse it, and the sires *defend* ;
 The young dismiss'd to wander earth or *air*,
 There stops the instinct, and there ends the *care* ;
 The link dissolves, each seeks a fresh *embrace*,
 Another love succeed, another *race*.
 A longer care man's helpless kind *demand*s ;
 That longer care contracts more lasting *bands* ;
 With choice we fix, with sympathy we *burn* ;
 Each one in each passion takes its *turn* ;

"Cast thy burden on the Lord and He shall sustain thee."

See plastic nature working to this *end*,
 The single atoms each to other *tend*,
 Attract, attracted to, the next in *place*
 Form'd and impell'd its neighbor to *embrace*.
 Who taught the nations of the field and *flood*
 To shun their poison, and to choose their *food*?
 Prescient, the tides or tempests to *withstand*,
 Build on the wave, or arch beneath the *sand*?
 Who made the spider parallels *design*,
 Sure as De-moivre, without rule or *line*?
 Who bid the stork, Columbus-like, *explore*
 Heav'n's not his own, and worlds unknown *before*?
 Thus then to man the voice of nature *spake* —
 "Go, from the creatures thy instructions *take* :
 Learn from the birds what food the thickets *yield* ;
 Learn from the beasts the physic of the *field* :
 Thy arts of building from the bee *receive* ;
 Learn of the mole to plough, the worm to *weave* ;
 Learn of the little Nautilus to *sail*,
 Spread the thin oar, and catch the driving *gale*.
 Here to all forms of social union *find*,
 And hence let reason, late, instruct *mankind* :
 See him from nature rising slow to *art* !
 To copy instinct then was reason's *part* ;
 Learn each small people's genius, *policies*,
 The ant's republic, and the realm of *bees* ;
 How those in common all their wealth *bestow*,
 And anarchy without confusion *know* :
 And these forever, though a monarch *reign*,
 Their sep'rate cells and properties *maintain*,
 Mark what unvaried laws preserve each *state*,
 Laws wise as nature, and as fix'd as *fate*.
 In vain thy reason finer webs shall *draw*,
 Entangle justice in her net of *law*."
 Ere wit oblique had broke truth's steady *light*,
 Man, like his maker, saw that all was *right*.
 Great nature spoke ; observant man *obey'd* ;
 Cities were built, societies were *made* ;

A tree is known by its fruit. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Matt. 7 : 18.

It is not brute force, but cultivated mind*and hand that will win in the struggle for life. In this fight the survival of the fittest must obtain.

Here rose one little state ; another *near*
 Grew by like means, and joined through love or *fear*
 Did here the trees with ruddier burdens *bend*,
 And there the streams in purer rills *descend* ?
 What war could ravish, commerce could *bestow*,
 And he return'd a friend, who came a *foe*.
 Converse and love mankind may strongly *draw*,
 When love was liberty, and nature *law*.
 Force first made conquest, and that conquest, *law* ;
 Till superstition taught the tyrant *arise*,
 She taught the weak to bend, the proud to *pray*,
 To pow'r unseen, and mightier far than *they* :
 She, from the rending earth and bursting *skies*,
 Saw gods descend, and fiends infernal *rise* :
 Here fix'd the dreadful, there the blest *abodes* ;
 Fear made her devils, and weak hope her *gods* ;
 Gods partial, changeful, passionate, *unjust*,
 Whose attributes were rage, revenge, or *lust* ;
 Zeal then, not charity, became the *guide* ;
 Fierce hell was built on spite, and heaven on *pride*.
 How shall we keep, what, sleeping or *awake*,
 A weaker may surprise, a stronger *take* ?
 His safety must his liberty *restrain* :
 All join to guard what each desires to *gain*.
 Forced into virtue thus by *self-defence*,
 Ev'n kings learn'd justice and *benevolence* ;
 Till jarring int'rests, of themselves *create*
 Th' according music of a well-mix'd *state*.
 'Twas then, the studious head, or gen'rous *mind*,
 Follow'r of God, or friend of human *kind*,
 POET or PATRIOT, rose but to *restore*
 The faith and moral, nature gave *before* ;
 Relumed her ancient light, not kindled *new* ;
 If not God's image, yet his shadow *drew* :
 For forms of government let fools *contest* ;
 Whate'er is best administer'd is *best* :
 For modes of faith let graceless zealots *fight* ;
 His can't be wrong whose life is in the *right*.

All forms of wickedness are an abomination. "God be merciful to me, a sinner."

In faith and hope the world will *disagree*,
 But all mankind's concern is *charity*;
 All must be false that thwart this one great *end*;
 And all of God, that bless mankind or *mend*.
 Man, like the gen'rous vine, supported *lives*;
 The strength he gains is from th' embrace he *gives*.
 On their own axis as the planets *run*,
 Yet make at once their circle round the *sun*;
 So two consistent motions act the *soul*;
 And one regards itself, and one the *whole*.
 Thus God and nature link'd the gen'ral *frame*,
 And bade self-love and social be the *same*.
 Better for us, perhaps it may *appear*,
 Were there all harmony, all virtue *here*.
 If the great end be human *happiness*,
 Then nature deviates; and can man do *less*?
 As much that end a constant course *requires*
 Of show'rs and sunshine, as of man's *desires*;
 As much eternal springs and cloudless *skies*,
 As men for ever temp'rate, calm, and *wise*.
 He, who through vast immensity can *pierce*,
 See worlds and worlds compose one *universe*,
 Observe how system into system *runs*,
 What other planets circle other *suns*,
 What varied Being peoples every *star*,
 May tell why Heaven has made us as we *are*.
 Lo, the poor Indian! whose untutor'd *mind*
 See God in clouds, or hears him in the *wind*;
 His soul, proud science never taught to *stray*
 Far as the solar walk, or milky *way*;
 Yet simple nature to his hope has *giv'n*,
 Behind the cloud-topt hill, an humbler *heav'n*;
 Go, wiser thou! and, in thy scale of *sense*,
 Weigh thy opinion against *Providence*;
 If man alone ingross not Heav'n's high *care*,
 Alone made perfect here, immortal *there*;
 Snatch from his hand the balance and the *rod*,
 Re-judge his justice, be the God of *God*.

